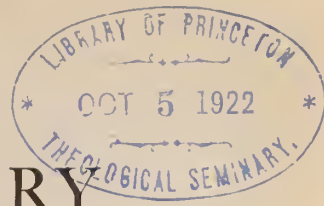


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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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A Street Scene in an Arabian Town
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THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
ELEVEN

PROGRAMS TO PROMOTE PEACE

IT is a widely heralded fact that on November eleventh, the representatives of the leading nations will meet in Washington, D. C., at the invitation of President Harding, to discuss the limitation of armaments, and certain problems and policies that relate to peace in the Far East. Few will deny that it is time such an international conference was held. There has been for years a race between the leading nations to determine which shall have the most formidable array of forces for attack and defense. One battleship costs as much as is spent annually on the entire public school system of a city, and some nations tax their people to poverty and spend over ninety per centage of their income in order that they may be prepared for war. The immense fleets of naval vessels and the great armies supported by taxpayers are practically useless for constructive purposes, and are not needed except to overawe possible antagonists or to destroy life and property in war time. Vessels costing \$40,000,000 are obsolete in a few years. A certain amount of national and international police force is necessary, and it would be possible to use armies and navies to some extent in constructive, sanitary, medical, economic and relief work. As a matter of general practice they are not so used. Today the active armies of the fourteen leading nations are estimated at six million men. America has 400,000 men in the army and navy, and spent last year \$4,238,000,000 for the army, the navy and pensions. France on the other hand, with two-fifths the population, has 1,034,000 active troops and 4,270,000 reservists! No wonder that her people are threatened with bankruptcy.

If these armaments prevented war, and so protected life and property, there might be some justification of this expenditure of money and energy, but they have not and will not prevent it. With Europe an armed camp in 1914 nearly ten million men were killed and \$186,000,000,000 were spent in the late war. The more one nation

increases its armaments and enlarges its naval program the more suspicious other nations become. As a result, unfriendliness and the war-like spirit are fostered.

The money spent on building and maintaining armies and navies might be used for schools, hospitals, roads, harbors and waterways, for scientific research and inventions, for sanitation and philanthropic relief work. Is it any wonder that the Federal Council of Churches, representing 150,000 Protestant churches in America, calls on Christians to observe Sunday, November 6th, and the succeeding days for special prayer in preparation for the Washington Conference? They also recommend public mass meetings in October and early November to discuss the question and to make the people's voice heard in government circles. The cooperation of all Christian organizations is asked to promote the movement in favor of the reduction of armaments and the peaceable settlement of all international disputes. Thanksgiving Day services may well be used to help stimulate national godliness and international goodwill.

The call to prayer and consecration reads in part as follows:

"The coming Conference on Limitation of Armament brings to all Christian people a priceless opportunity. To all good citizens indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To hear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

"With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes bearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervade all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

"Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good-will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian faith. . . . Let us repeat from one end of the nation to the other the discerning words of our Government's official invitation to the Conference: 'The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world.'

"Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintingly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We cannot be satisfied with a mild curtailment of

our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. . . .

"With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the City of God foretold by the mouth of prophets since the world began."

Such steps should be taken to promote peace but when every effort has been made to persuade national governments to adopt a sane program, the fact remains that the only hope of peace and goodwill among men is the acknowledgment of God and obedience to His laws. Only regenerated men can constitute a regenerated world. The wisdom and experience of men are not equal to the task of governing the world. Therefore the missionary task of the Church—the lifting up of Jesus Christ, as Son of God and Saviour of man,—is essential to the success of peace conferences. The preaching of the Gospel of Christ in its fulness means the introduction of God's ideals personal, national and world-wide.

INTERNATIONAL MISSIONARY COUNCIL AT MOHONK

A CONFERENCE of unusual interest and far reaching importance was held at Lake Mohonk, New York, September 30 to October 6. It was the first meeting of the newly formed International Missionary Council, which is the successor to the Edinburgh Continuation Committee, formed in 1910. At the Mohonk Conference, about sixty representatives of the national missionary bodies came together from fourteen different countries to study ways of promoting unity and cooperation, and to consider the most effective solution of some very pressing, present day problems in missionary work.

The special significance of this gathering is, *first*, in the purpose that it has in view. By the very nature of missionary work in non-Christian lands many of the problems that face the societies are international in character, and involve questions which have to do with national governments, and cannot be effectively dealt with by individual missionaries or societies. Some of these questions have already been solved through the influence of the Edinburgh Continuation Committee, or its temporary, war-time successor, the Emergency Missionary Committee.

Another evidence of the importance of this Council is its representative character. The members are selected by national missionary conferences, and these in turn are responsible to the individual missionary organizations. The Council has no legislative power, but is purely advisory; at the same time it represents the various missionary boards and societies in their contacts with governments.

The Council was organized with Dr. John R. Mott as chairman, J. H. Oldham and A. L. Warnshuis as secretaries and James M. Speers as treasurer. The plan is to hold a meeting of the Council once in two years, and this body is also authorized to call another world-wide missionary conference when the time seems ripe. Among the delegates were missionary executives from the United States and Canada, Great Britain and Ireland, Australia, South Africa, France, Holland, Sweden, Switzerland, Norway, Denmark, Finland, Japan, China and India. They included a Japanese Methodist Bishop, an Anglican Bishop formerly in Madagascar, a Dutch baron, an English baronet, the son of an African chief, a Hindu, two Japanese, two Chinese and a Burmese woman physician. Among them were the best informed and most influential missionary statesmen and executives of the Protestant Church.

Three problems of especial importance were considered, which will be discussed more fully in the next number of the REVIEW. These were: (1) The relation of the mandatory governments in Africa and Asia to missionary work and the labor problem; (2) The relation of the native church to the missionaries in the various fields; (3) The exclusion of German missionaries from many of their former fields of work.

The officers of the Council were authorized to take up, especially with the French and Portuguese Governments, the difficulties that are now being put in the way of Christian missionary work in Angola, Portuguese East Africa, Syria and the Kamerun country in West Africa. These difficulties include compulsory labor and the prohibition of the use of the vernacular in schools and churches. In discussing the difficult question of self-government in native churches, a sub-committee was appointed, composed of the Japanese, African, Indian and Chinese members of the Council. The suggestions made by this committee were adopted in the final report, which looks forward toward the autonomy of the native churches as soon as satisfactory leaders can be trained and when the church reaches a sufficient degree of strength.

The Council expressed deep concern over the exclusion of German missionaries from many fields. This "inflicts deep injury on the spiritual life of Germany by preventing the expression of vital spiritual forces, by weakening bonds of international fellowship, by depriving non-Christian people of help otherwise available, and by retarding the development of abiding friendship among nations." It was stated that the German missionaries in war time, working under the flags of other nations, were not guilty of acts of disloyalty, or of attempts to excite disloyalty among peoples of the country; and that nothing of this sort characterized the policy of German missionary societies. The continued restrictions imposed upon these

German missions endangers the principle of religious liberty. The wounds of war cannot be healed until the way is open for German missionaries to resume their work.

A Committee of the Council, composed of six American members, four British and two from the European Continent, with the officers, was appointed to act between meetings of the whole Council. It is expected that the next meeting will be held in Europe in 1923. In the meantime, it is proposed that Dr. John R. Mott visit Japan and China during the coming year to attend special Conferences, and that in the near future another world missionary Conference be held in the interest of work for Moslems.

BETTER MISSIONARY METHODS IN AFRICA

A COMMISSION of the Phelps-Stokes Fund, cooperating with the Foreign Missionary Societies of North America and Great Britain, has recently returned from an extended tour of investigation of missions in Africa. Their report, which is soon to be published, contains many valuable criticisms and suggestions that may result in some radical changes and improvements in educational methods in African Missions.

The commission was led by Dr. Thomas Jesse Jones, Educational Director of the Fund and specialists on racial education in the United States. The party also included Dr. Henry S. Hollenbeck, a specialist in tropical hygiene, Mr. and Mrs. Wilkie, Scotch missionaries on the Gold Coast, and four others.

The chief criticism which the Commission makes on educational missionary work in Africa, and the one on which their constructive suggestions are based, relates to the adaptation of education to the African's condition and need. Too often educational systems, both in America and in mission lands, are controlled by tradition or custom, although methods adapted to highly civilized society are inefficient when applied to primitive peoples. The Commission believes that this explains the slow progress and unsatisfactory results in much of the mission work in Africa.

The following principles are set down by the Commission as essential to the development of character and the elevation of native communities.

1. Education should be adapted to the development of *healthy human beings* and sanitary community conditions. Among the primitive people of Africa, with their exceedingly high death rate, schools should deal directly and effectively with this vital need.

2. Skill in the *cultivation of the soil* is important not only as a means of supply for the family and for market production, but much more for the development of character. Soil cultivation is co-working with God, and this instruction should be made a regular part of the

school curriculum, not merely as a part of the labor system of the school to reduce expenses. If the natives of Africa are ever to take their place among the peoples of the earth it will be through the effective use of their agricultural resources. Training in the larger operations of farming may well wait until the simpler forms of gardening have been adequately taught.

3. Every pupil should be taught the special form of *handicraft* required and the use of materials available in the communities where they are to live. The education of the hand is also the education of the head and of the heart. The educational systems which we have observed either make no provision for handicraft, or they go to the other extreme in the endeavor to teach highly technical trades through long time apprenticeship. In the selection of the type of handwork to be taught, the institution should be guided by the conditions in the native villages to which the pupils are to go. This instruction should include the use of wood, clay, cane, hides or iron, or any other product which may be discovered in sufficient quantity to be useful.

4. Schools in every part of the world are only beginning to recognize the educational possibilities of the *sleeping and eating conditions* in boarding schools. Is it not presumptuous to teach reading and writing while we are neglecting the manner of eating and sleeping? Every boarding school should have such facilities and such supervision as will convince the native pupils that the sleeping and eating functions are equal in educational importance to any other in the school program. Conditions in some excellent schools we visited may properly be described as shocking.

5. The African village cannot be effectively or permanently improved without a distinct *elevation of African womanhood*. Everywhere we have heard of the difficulties of obtaining girls and of retaining them for sufficient time to influence their habits, and of sending them back to places where they can work with success. We saw, however, enough instances of success to prove that it can be done. The greatest factor in this success has been the demand of young African men for educated, Christian wives.

6. Training in the proper use of *leisure time* is by no means a luxury. Many natives are undermining their health and morals through a failure to use their time in recreations that build up their bodies and their minds. Native communities may be turned from excessive sex indulgence and other harmful pleasures to recreations that improve the physique, morals and morale.

7. While schools have made instruction in the rudiments of knowledge their chief object, they have not made a selection closely related to the life of the people. Few reading classes use the wonderful stories of men of African origin. Arithmetical problems have

dealt with European and American finances, to the neglect of the simple exchanges of kraal and village.

8. In the language or *languages of instruction* any neglect of the tribal tongue of the local group as a means of imparting information is a serious handicap in the training of the youth.

9. Every activity presupposes a proper appreciation of the *place of religion* in the life of the individual and of the community. The burning message to every pupil should be that the Kingdom of God is within him, that Christ came to give life and to give it more abundantly, that Christianity is interested in every phase of life.

10. In all instruction and in all activities the teacher should have in mind *the development of the simple virtues* that are especially needed by such emotional people as the Africans. Those virtues are: perseverance, thoroughness, order, honesty, cleanliness, purity, thrift and parental respect. The school life of the pupil, including the dormitory and boarding necessities, the recreations and the use of biographies of great personalities, especially those of African origin, are among the most effective means of character development.

11. Finally the school must be tested by its influence on *the community* in which it is located.

The Commission also emphasizes the necessity of including in the scheme of native education both the training of leaders and the elevation of the masses. Few mission schools in Africa are differentiating their work in this respect. The welfare of a people is determined by the condition of the masses. All must be educated in the essentials of character and conduct. Therefore, native teachers must be trained to instruct all grades and in all important branches. For this purpose pupils must be discovered who have special aptitude of mind and body for leadership. These must be given instruction in groups, by the assignment of special duties, etc. The supervision of outstation schools is also essential in order to avoid the danger of lazy, weak or inefficient teachers. The advantages of cooperation among different societies in a given territory are manifest. Money and men may be economized by union hostels, recreation centers for missionaries, union purchasing agencies, union river boats, in teacher training and other forms of cooperation, especially in large towns.

These and other recommendations have been taken up for consideration by the International Missionary Council, meeting at Mohonk early in October, and by them referred to the National Missionary bodies and the Boards having work in Africa.

MISSIONARY EDUCATION IN AMERICA

N EARLY twenty years ago an interdenominational movement was started in America looking toward the systematic and effective education of young people as to the needs and progress of world-wide Christian missions, and as to the individual and collective responsibility for obeying the Great Commission of Christ. This organization, which was at first called the "Young People's Missionary Movement" and later the "Missionary Education Movement" accomplished some noteworthy things in the enlistment of the interest of young people in Home and Foreign missions. They published a number of text books for young people and adults of which over two million copies have been sold. They gathered and put out missionary libraries, leaflets and pictures relating to various mission lands; they were responsible for missionary exhibits, such as the "World in Boston." They conducted conferences for the training of leaders in seven summer resorts, and held institutes in churches all over the United States and Canada. They conducted an immense correspondence with inquirers in local churches, giving information and furnishing books, lantern slides, programs, lectures, maps, pictures, costumes and other helps for the promotion of missionary interest in Sunday-schools and Young People's Societies. Through the example of this Movement similar work has been started in Canada and Great Britain.

When the Interchurch World Movement was inaugurated in 1919, this educational work was taken over as one of its departments, but since the larger organization has been discontinued it has been found necessary to reorganize the Missionary Education Movement that it may continue to carry on its very important work. The work was formerly sustained by individual gifts and Mission Board contributions, from the sale of literature and fees at conferences. Such uncertain financing is always difficult.

The Movement has now been reorganized with the financial support and representation on the Board of Managers of twenty-seven denominational Home and Foreign Mission Boards and Departments of Missionary Education. The chairman of the new Board is Rev. Wm. P. Schell of the Presbyterian Board of Foreign Missions, the Educational Secretary is Franklin D. Cogswell, the Conference Secretary is Gilbert Q. LeSourd. The general headquarters are at 150 Fifth Avenue, New York City. On the Pacific Coast and in Canada there are affiliated movements with their own secretaries. The business and publication department, under the management of Herbert L. Hill, is separately administered and is self-sustaining.

Plans are now under way for the year 1922-1923 to publish a graded series of books, programs and pageants on the Negro in America and another series on India. Various territorial confer-

ences are also to be organized under local committees with the help of the central office.

The Missionary Education Movement thus enters a new period of its history. With the great need for knowledge and for the training of our young people, and with great opportunities within the churches for winning new lives, for cultivating a richer prayer life, and for stimulating more unselfish giving in behalf of the world-wide work of Christian missions, there is an earnest call to all interested in promoting the program of Christ to join in prayerful cooperation, that this Movement may effectively serve the great cause which all churches are commissioned to promote.

AMERICAN INSTITUTIONS DEDICATED IN PEKING

MEDICAL work has usually been considered a "hand maid" to evangelism in Christian missions. The China Medical Fund of the Rockefeller Foundation, however, may put the "hand maid" in the place of the mistress. The expenditure of six million dollars in one medical center is an enterprise of large proportions. On a financial basis evangelism cannot compete and may find it difficult even to cooperate.

In Peking, during the third week in September, there were held the formal dedicatory exercises of the Peking Union Medical College, and the breaking of the ground for the new buildings of the Peking University. The Medical College has been built up by the China Medical Board of the Rockefeller Foundation to rank with the highest grade medical schools of the Occident. A notable delegation of officials and trustees of the College, the Medical Board, and the Rockefeller Foundation, sailed from America last August to attend this function. Mr. John D. Rockefeller, Jr., Dr. George E. Vincent, Dr. Paul Monroe, Dr. James L. Barton and distinguished guests from both Europe and America attended the impressive ceremonies, and delegates from all parts of China were present.

A missionary medical school in Peking, established by missionary societies in 1906, was purchased in 1915, by the China Medical Board which assumed full support of the work. The past six years have seen the completion of the building of the new plant and the organization of the present staff. The present institution includes a medical school, a pre-medical school, a training school for nurses and a hospital; the total staff numbers 162 foreigners and 766 natives. Although the institution has no organic relation to any missionary organizations, the present director, Dr. H. S. Houghton, and the majority of the heads of departments have been drawn from the missionary ranks.

In the same week in September ground was also broken for the new buildings of Peking University, an institution which covers the

field of higher education, (excepting medical instruction,) under Christian auspices. It is a union of the Christian higher educational forces and organizations at the capital and comprises two colleges for men, one for women, (now called Yenching College) and a theological school. The university plans also to develop its pre-medical courses so that eventually it can take over the pre-medical work now being carried by the Union Medical College. A new site outside the city has been purchased, composed largely of the estate and palace grounds of a once famous prince, on the road to the Summer Palace of the former imperial rulers of China.

Delegates to the ceremony appointed from America include Mr. James M. Speers and Dr. T. H. P. Sailer. Representatives of the various colleges and universities in China were likewise present.

The dedication of the Union Medical College and the erection of the permanent plant of the Peking University will give opportunity for adequate technical training of Chinese, under Christian ideals and with the highest educational standards, for service to church, community and state. Both institutions will bear witness to the practical interest of American Christians in the problem and destiny of this vast nation across the Pacific.

UNREST IN EGYPT

RECENT news from Egypt gives ground for hope that the more conservative elements will prevail. About the middle of May there was reason to fear a general uprising against Europeans, since the minds of the illiterate masses had become inflamed by the sudden collapse of the nation's unanimity, due to the personal rivalries of Zaghlul Pasha and the Egyptian cabinet.

There were signs that the animosity toward the Greeks and the feeling against all non-Moslems would lead to the cry "Kill the Christians." Where 90% of the population are illiterate, and with political idealism suddenly grafted on an ancient oriental stock, without the sap of Christian principles, such is the logical fruitage of Nationalism in a Moslem country. Fortunately the leaders realized that their cause was becoming badly prejudiced by the incidents in Alexandria, and they used their influence to bring back the people to a state of sanity and to the single issue of "Independence."

If the Nationalist cabinet and the independent Nationalist leaders reconcile their differences, reunite their followers, and regain the position which they held before this outbreak, then there will be greater evidence of the readiness of the Egyptian people for self-government. In the meantime, Britain has had an illustration of what may happen if European lives and property are not duly safeguarded by more than documentary force. The missionary situation is naturally affected by every anti-Christian agitation.



A YOUNG ARAB GIRL—STILL UNVEILED

Arabian Children at Home

BY ELEANOR T. CALVERLEY, M.D., KUWEIT, ARABIA
Missionary of the Reformed Church in America

IN all the world there is nothing so universally appealing as a little child. Whatever may be our estimate of the adults of any race, concerning the babies there can be but one opinion—they are made to love. There is something that is irresistible in the wide-mouthed, guileless smile of a baby, whether he be white, red, brown, yellow or black.

Life in an Arab town is sometimes very sordid. There is so much to make one shudder, so much to wring one's heart. Then there is also the monotony. Sand, sand, sand! Oh, for one grassy slope, for just one shady nook carpeted with ferns! But there is always the sky, the glorious, glowing sunset, like a highway to the gate of heaven, and in some places there is the ever-changing sea, and always, there are the babies!

Brave warriors are the Arabs, galloping full speed into the face of danger, laughing at machine guns and bombs dropped from hostile aeroplanes, suffering silently the pangs of death because death is "from Allah." Now see the warrior's little son. They have mounted him upon a steed. Full, flowing garments wears the little man, just like his father. Has he also the piercing eye, the long lean face? No, that will come. Today, he has a laughing eye and dimpled face.

Little Arab sister, with sweet, olive-tinted face, and great, wondering brown eyes! O you beauty! They have loaded you with jewels to show their love. They have petted you and spoiled you. They will lavish on you wealth and luxury. Then, when the lovely bud of maidenhood is ready to unfold, they will tear the blossom open and stand by to see it fade. O you darling! If you could only have a chance!

Little Hassa came one day to see our little daughter. It was a holiday in the Koran school, and the school girls had donned their silks and jewels. There was to be a party for them, with dancing in the court-yard of their school. There, Hassa would unbraid her black hair and join her schoolmates in their swaying dances, shaking flowing tresses, clinking jewels, snapping fingers, and moving to the rhythm of hand-clapping and the singing of the spectators. Little Hassa is the daughter of a wealthy family. On the crown of her head she wore a huge, gold ornament, studded with pearls and turquoises. Her dress of silk brocade was elaborately embroidered in gold. Around her neck were necklaces of large gold coins. Heavy jewelled bracelets adorned her wrists. Earrings of pearls and turquoises swung from her ears. One pierced nostril was ornamented with a jewelled hoop of gold. She was very proud of her finery, and in high spirits.

Our little daughter, clad in pink rompers, and playing in the sand, was happy too.

"Naima," (our daughter's Arabic name), asked Hassa, "Where are your jewels? You have none?"

Naima shook her head. "Oh!" cried Hassa, "you poor thing!"

When I heard Hassa say this there came to me a vision of the probable futures of those two children. I saw our little girl, in free America, rolling hoops and jumping rope, while Hassa was secluded and guarded within the confines of her home, lest she be seen by men. Then I saw our little one, a few years later, a sweet girl graduate; then Hassa, fourteen years of age, would be spending sleepless nights to still the crying of her first-born child. I saw our daughter walking arm in arm, with comrades on a college campus; when Hassa, a disappointed, sad-eyed woman, divorced, remarried, would be supplanted by a partner-wife. I saw a young American woman, brave-eyed, equipped for life. The occasion was a student conference. She was singing, and her face was lighted with a holy joy. Yes, I heard the words, "We are on the Lord's side, Saviour, we are Thine." Then I saw Hassa, eyes dimmed with weeping, repeating her sacred creed, "There is no god but Allah, and Mohammed is Allah's Apostle." Her jewels? Oh, yes, they were safe in the box by her side.

The children of Arabia have such splendid material in them. There is nothing degenerate about their race. I find the Arab

women extremely lovable. Not only that, I am conscious of the feeling that these women are, in everything except opportunity, our equals. Fortunate are we, indeed, if they, proud aristocrats, do not consider us their inferiors. They have ability, and no one can tell what they might achieve if they were given half a chance.

As for the men, they have excelled in many ways. The beauty of Arab poetry and the remarkable breadth of their theological thought, are well known. Arabic grammar is intricate, logical, and highly developed. The mind that produced these is not to be despised. Yet the average Arab schoolboy is considered well educated if he knows the "three R's" in his native tongue, but nothing of history, geography, or science. The majority of boys cannot even read, and, with them, illiteracy is no disgrace.



ARAB BOY PLAYING WITH A CAPTURED BIRD

An even smaller proportion of the girls are sent to school. A few are taught to read the Koran, and chant it by heart. The girl who is taught arithmetic or writing is very rare indeed. Yet some girls are so eager to learn these things that they succeed in mastering the rudiments at least.

The Arab is no mean workman. Sea-faring crafts, made by Arab builders, are often admired in the ports to which they go.

The pearl fisheries of Arabia, though primitive in the methods they employ, are the most important factor in the pearl markets of the world. The date-gardens of Mesopotamia are the chief supply of the world's date market.

Arab courage and virility are a factor not lightly regarded by their enemies in warfare with civilized nations.

In hospitality, the Arab leads the world.

All these fine capabilities are inherited by Arab children. To be sure, there are other characteristics of the Arab which are not desirable. What about their cruelty, their sensuality?

Yes, we admit, there is much cruelty among the Arabs. It is spring-time, just now, and the scattered, walled-in trees of our town are full of birds. If you look closely, you see that they are also full of bird-traps, for the catching of these pretty songsters for play-

things is a regular business throughout the months of spring. As you pass along the streets, you notice that almost all the children are holding birds in their hands, their wings clipped and one wing or foot secured to the end of a string by which the child drags his captive. The roads are strewn with dead birds and parts of birds, which have ceased to serve as playthings, and have been supplanted by new victims in various stages of suffering.

One remonstrates in vain. "Little boy, why do you torture that bird? Don't you know you hurt it? Don't you know that God made that bird, and it is dear to Him? God is looking at you while you torment it. If you let it go it cannot fly, won't you put it out of its misery?"

The only answer is a laugh, and one passes on sick at heart.

We tried once to make a mother understand. We said to her, "Why do you give your child a bird to play with? You women complain that your husbands break your hearts. Do you know that it is partly your own fault? Do you realize that you are training your son to be heartless? You are teaching him to look on a bird suffering, and not care. When he is grown up he will look on women's suffering in the same way—and not care.

"Why, that's so," said the woman vaguely, and then she laughed, as much as to say, "how extraordinary of you to think that all out!"

As to sensuality, that is, without doubt, the worm at the heart of the Arab. In Christian lands, sensuality is opposed by religion, and exists, not encouraged by it, but in defiance of it. On the contrary, in Moslem lands, sensuality is fostered by the religion of Mohammed. There is no use looking to the religion of Arabia for a remedy for this evil. Any hope of purification must come from a higher source.

Arab boys are not really expected to keep themselves pure in either thought or deed. To Arab men there is much license within the bounds of their religion. An Arab girl, however, *must* keep herself pure as to deed. If she fails in this, the penalty is death, and that, at the hands of her own family. Hence the purdah system. So long as a girl is kept within the four walls of her own house, she is supposed to be safe. But alas, even this precaution sometimes fails. While the necessity of keeping pure in deed is so urgent, all the influences of a girl's life tend to make her impure in thought. The physical side of life is always foremost and uppermost. The seamy and ugly aspects of life are freely discussed before little boys and girls. There are no secrets from even the youngest. As soon as a child can understand what he hears and sees he understands everything. One of the hardest things for the missionary to bear is this Eastern lack of reserve. And yet this is the atmosphere in which the Arab child lives and grows. With so little of schooling, so little

to develop the mental and spiritual side of life, do you wonder that the Arab grows physically one-sided?

Can you imagine what your own childhood would have been without its helpful home-life? How we take it for granted, as though everywhere families gathered around the table with the father to carve the roast and the mother to pour the coffee. With what fond, happy memories our childhood centers around that place we



A SMALL ARAB SHOPKEEPER. NOT PLAYING STORE, BUT REALLY SELLING SWEETS

call "home." Yet there is no "home" such as this for Arab children. There is one room belonging to "mother," but that other one belongs to "father's wife." Perhaps this is father's day to spend in our room, but tomorrow will be his day to spend with his other wife. At meals the men eat first, and by themselves, and the women afterward.

Mothers believe that when their children fall ill it is because of the evil eye or the jealousy of their rival, partner-wives. The children are taught to believe this too, so they grow up in an atmosphere of fear, envy and hatred.

Imagine how you would have felt to attend your father's wed-

ding with a new wife while your own mother stayed at home and wept.

Do you remember the book-shelves in your home, with that old volume of "Pilgrim's Progress" and "Robinson Crusoe?" Remember how you curled up in the big sleepy-hollow chair and read for hours? Do you remember how you watched for the postman to bring each new number of the "Youth's Companion?" Little by little, your character was being built up in those days. But the Arab child has no home book shelf or magazines.

What interest you took in choosing the new picture for the wall! Art in the home had its silent, refining influence on your life. All this is absent from the training of an Arab child. How destitute is their life of the things that help, and how full of the things that hurt!

But the disadvantages of Arab children are not only spiritual and mental. A morning in the dispensary would complete the picture. This tiny babe is totally blind from small-pox, this other one from venereal disease. Oh the pity of these blind babies! So common and so hopeless! Their mothers have ceased to weep. This is one more drop in the cup of their bitterness, and it is "from Allah." We believe the majority of children have trachoma. The eyes that should be large and beautiful are more often red and watery, and partly blind. The babies dying of marasmus, for lack of knowledge of their proper feeding, would break your heart. The little sick ones, cauterized all over their wee bodies for some unknown complaint, look at one in terror and scream at one's least approach. Tuberculosis of lung, and bone, and gland,—how helpless we feel before this dreadful enemy of childhood!

Little Arab children, there are thousands in Christian lands who long to help you. There are many who will plead for you before the Father's throne. From "every tribe" there must be those who meet our Saviour at His coming. We are coming to your help. Our Saviour longs to fill your lives with light, and truth, and joy.

“ ‘There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say “Arise”
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the word.
There is a place where God’s resistless power
Responsive moves to thine insistent plea.
There is a place—a simple trusting place
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O, soul, it is the secret place of prayer.’ ”

A Chinese Christian Army

A Further Chapter in the Wonderful Story of General Feng and His Influence upon the Officers and Men Serving under Him

BY THE REV. J. GOFORTH, KIKIUNGSHAN, HUNAN

WE recently spent about three weeks with the Christian troops of General Feng in Kikiungshan, Hunan Province. One evening I asked a soldier who escorted me home what proportion of this army of 10,000 men was Christian. In reply he said, "Of course, all our officers are Christians, and eight out of ten of us privates are also."

"How about those that do not believe? Do they speak against and persecute those that do believe?"

"Not that I know of," said he; "they know that our leaders are all Christian, and as for new recruits, they fall in at once and commence learning hymns and the catechism."

When in Hunan, we had spoken to the general about the need of Bible study. Now two excellent men, Pastor Shen and Deacon Hsu, are giving all their time to the teaching of the Bible. Twice a week all the officers meet for Bible study, and they in turn hold evening classes, so that it goes down to the whole army. Each evening, as I passed through the camp to speak at the army hut, I could hear these classes being conducted in the various large tents. Every night the army is a busy hive of Christian activity.

It is not unusual to find officers conducting open-air meetings on the streets. Instead of idling around the streets, either day or night; soldiers give all their spare time to study. There is no money spent on smoking, drinking or gambling, and the men are eager to deposit any money they get in the army savings bank. Not long since when 400 men had reached the age limit and were dismissed from the army, each one had learned a trade and had money to draw from the bank, although they had not received pay for many months.

When the army arrived, there were about 300 women of ill-repute at Sinyangchow, which has long been an army center. The general gave orders that all these women leave within five days. The local officials urged him not to be so drastic, but allow one half to remain. "Not even one," said the general. When addressing the men one evening, I heard him say: "We are not liked by everyone in this city. When I ordered all those vile women away, the local officials asked that some remain. I knew that it would only tempt you and young students from the country, so I did not permit any to stay. Men, we are the Lord's soldiers, and cannot permit the devil to do evil before our very eyes."

It is said that the city fathers met to see what they could do to restrain this general who came and interfered with their time-honored customs but concluded that the general was too big a man for them to oppose.

I was walking home with several of the officers one evening after meeting and spoke of their escape from Hunan last year when they were pent in on three sides by enemy forces. They had escaped without the loss of a man or a pound of baggage.

"Do you think it strange?" said one of the colonels. "Are we not the soldiers of the Living God? Did He not put fear into the hearts of the enemy so that they dared not attack us?"

Another colonel, who led the rear guard of 1,500 men during the escape, said: "I remembered your advice when in Hunan last year when you said, 'If we would impress our Christianity upon the armies of China, we must come behind in no military detail, even to our shoelaces.' We travelled at night, and were always ready for attack, and when we encamped for a rest during the day, we immediately threw up entrenchments. It was the hot season, therefore night marching was less trying upon the men. After we escaped from the Southern armies, we were in danger from a numerically superior Northern army. They had orders to set ambush for us and destroy us. Their general afterwards admitted that every time he planned attack, he found us so ready that he gave it up as too dangerous."

All the officers to whom I have spoken about their escape from Hunan gave the glory to God as truly as did King David.

For the first four evenings the general gave me the same audience, a large proportion of which were officers. They were mightily convicted on the fourth night. While a major and a colonel were confessing, suppressed weeping could be heard all over the place, and the general almost broke down as he prayed. One of the majors thanked God in prayer that He had so changed the fierce temper of their general.

The next evening the general invited me to take supper with himself and his chief officers. In the course of the meal the general said: "I have to confess that I was weak on coming to this place. I did not order the evil women away at once. The thought came, Why should I offend so? But one of my officers rebuked me, saying, 'How is it that you have not sent all those bad women away, as at other places?' 'But we will offend many if we do,' I replied. 'You will offend God if you do not.' Therefore I at once issued an order for their expulsion." At the close of the meal the general said, "Won't you give us some helpful message from the Lord?" Most of the officers had their Bibles, so I had them turn to Jer. xxxiii. 3. The

main idea was: "It is a great and a mighty thing to save China; but God can and will do it in answer to prayer."

The chief-of-staff and three of the colonels led in prayer and one of them while praying for his country, broke down weeping.

During my address in the main meeting in the army hut, I turned to the general and said, "Nine years ago, what were you?" He replied, "I was an unsaved heathen." Then, turning to Colonel Li, I asked the same question and received the same reply.

"Since then," I said, "all these thousands have turned to God." Again addressing the audience: "You see what is possible for your land and people as long as you are faithful to your Saviour, Christ the Lord."

At the close the general said to the audience: "Our country is in so hopeless a condition from bad men in high places that were it not for my faith in the Lord Jesus Christ I would give up all, and spend my remaining years in a hermit's cell."

At about 11:30 a. m., 5,000 men were closely packed around the general for another meeting. We stood on a short wall, about eight feet high, and I gave an address. The troops were then manœuvred to give them a rest, and the general addressed them for about an hour. It was a straight Gospel talk, illustrated by the sacrifice of his friend, Dr. Logan, who was murdered by a demented man. At times the general was intense, even to tears. He could easily have been heard by 20,000 men. It was a sight not soon forgotten to see that great man, over six feet tall and weighing upwards of two hundred pounds, standing there pleading with that great body of men to yield all to the Lord Jesus Christ.

On the way home after this service Colonel Lu, leading about 2,000 men back to the South Camp, overtook us and invited us to visit his camp. When the army arrived at Sinyangchow the local officials and gentry got up a big reception. Colonel Lu was deputed by the general to represent him. After the first few remarks he gave a clear Gospel address, and at times could not keep back the tears. The colonel told us that he believed he should give up his army work and devote all his time to preaching the gospel to the Chinese armies. He thought that by retaining his colonel's rank he could, as a Y. M. C. A. worker, get access into most encampments throughout China. He is a man of fine appearance and a capital speaker, and has worked his way up from the ranks. He is thirty-seven years of age.

Recently a Christian educationist of considerable note, a graduate of Chicago University, met the colonel and he spoke of the splendid achievements of Western civilization. He said, "Colonel, the vital need of China is that she, without delay, adopt those up-to-date educational methods which have made the countries of the West great."

In reply, the colonel said, "Yes, you would supply us with engines and cars, without the road-bed to run them on. China has no lack of men who have been trained in America, Britain, France and Germany, in all the up-to-date methods, but they are just as ready to barter away the liberties of our country as any others. China above all else needs the living God, to change and control the hearts of her people."

While we were chatting in Colonel Lu's tent, a letter was handed in. He passed it over to me, saying: "What do you think of that?" It was a letter of thanks for the return of a valuable watch and chain which had been lost. "Here is a proof of Christ's power to save," said the colonel. "The soldier who found the watch was a Christian, and he at once brought it to me. Had he been a heathen, neither I nor the owner would ever have seen that watch."

He then told us of another instance, while they were stationed at Siaokan, North of Hankow. "On the station platform a soldier picked up a purse and brought it to me. It contained ten dollars in silver and a thousand dollar cheque. A man, going north to buy hogs in Honan, had lost it. We sent a man to the firm in Hankow to make inquiries. At first they were suspicious; soldiers do not have a good reputation in China. He asked if they had lost anything, and they told him that they had lost a purse, with ten dollars, and also a cheque for one thousand. 'Then,' said he, 'send a man back with me to get it, for it was picked up by one of our soldiers.' 'This,' said the colonel, 'is sufficient to prove that grace has triumphed among our men.'"

One of General Feng's officers told me that not long since, when coming from Hankow by train, a foreigner asked if he were not a Christian. "Yes, I am, but why do you think so?" Then the foreigner, who turned out to be a missionary, said, "I came to the conclusion that you were a Christian because you do not act as carelessly as your unsaved countrymen do."

Nothing is overlooked by the general. One evening he noticed a soldier sleeping in the audience. With a voice like thunder he said: "What! sleeping. Haven't you any backbone? Straighten up. Do you imagine that you are lolling around home?" When a man leaves the army the general keeps a record on the books. He also sends one notice to the official of the soldier's district, saying, "This man has borne a good reputation in the army, is a Christian, and has learned a trade." Another is sent to the missionary of the man's district, saying that the man is a Christian, and urging that care be taken lest he become a backslider.

In these and in many other ways General Feng sees to the welfare of his men, and it is easy to understand how his influence is so powerful.

Governor Yen and General Feng

A Letter from Mrs. Howard Taylor Traveling in Northwest China

IN THE capital of the province of Kiangsi—that wonderfully modernized city of T'aiyuanfu—we witnessed the Sunday morning services instituted by the progressive and enlightened Governor Yen, who has transformed Shansi since the Revolution. He permits no foot-binding now, and no opium smoking. He requires at least one person in every family to learn to read the new phonetic script and his book of moral teachings in the spoken language of the people is published by the million. He is probably the greatest preacher in the world, for his sermons—quotations from this excellent volume—are written up on every blank wall and city gate, and even on the telegraph posts throughout the province, and his representatives are required to preach from it every Sunday in the services he has appointed. Two of them came to our missionaries at Yuncheng not long ago, and said:—

“We want to ask your help, for you must have a secret we have not. How do you keep on preaching out of your Book year after year, and never seem to exhaust it? We have come to an end of ours, and really have nothing more to say. Yet we must go on preaching to the people.”

Those Sunday services in the capital were never to be forgotten! The great cathedral, built for the purpose, can seat about two thousand people. The central section was half filled when we got there with a most interesting assembly. General Chow, in charge of the proceedings, beckoned us to come to the front where we could best see and hear, and had steaming cups of tea set before us in our seats. I was the only woman present. Except for our little party, the gathering was entirely composed of army officers, hundreds of them—young, intelligent, fine-looking men, all in grey, foreign uniforms faced with red, faultless and complete, even to white collar-bands and gloves. Their swords clanked at their sides as they stood once and again through the service. But the most impressive thing was not the music or the sermons, though that was eloquent. It was just the silence, when they sat with bowed heads and closed eyes in the attitude of worship. They were supposed to be meditating upon their conduct during the preceding week and seeking to rectify their hearts in accordance with the fundamental principles. For twenty minutes they sat thus in the presence of the Unseen, and alas! Unknown. How one longs that upon their darkness might shine “the light of the knowledge of the glory of God in the face of Jesus Christ”!

The service over, they filed out, and their places were taken by a great company of soldiers, rank and file. In foreign uniforms, with closely-cropped heads, they were a well-drilled, orderly crowd. Eight hundred of them filled that great central block and went through a similar service, save that they stood for the period of silence, their heads bowed and eyes closed in inward meditation. It was a deeply moving scene.

Then as they left, after about an hour's service, students from the Government schools flocked in, hundreds of them, in dark blue, foreign uniforms, and scholars from the city—wealthy merchants in their silks and satins, teachers and heads of families, many of them venerable, white-bearded men. They too listened to an earnest discourse from General Chow, who is an ardent Buddhist, and observed the period of reverential silence. In all, about two thousand men must have attended that Sunday morning, every one of whom stood or sat for twenty minutes with bowed head and closed eyes, before the great gold characters over the platform "*Huei kuo tsi sin*"—"Repent wrongdoing and yourself renew." You will know with what a straitened heart one watched it all, praying that many of them might find the Truth and the Life indeed, in our Lord Jesus Christ.

On arriving in Hankow we learned that the well-known Christian General Feng, from Hunan, is in camp just now near this city. An opportunity came to go and see him, which I gladly embraced. We found him under canvas with his troops, 11,000 men. Five of his colonels are Christians, and if they are all like the one who received us one can well understand their influence over the men. A more perfect Christian gentleman I do not think I ever met. Four thousand of the soldiers are baptized believers. But General Feng is not satisfied. He wants the whole of his regiment for Christ.

The earnest and gifted Chinese pastor who helps him in this work told us that they have now forty Bible classes every day, taught by forty Christian officers. He himself has a class with the teachers to help them in preparing the lesson, and the forty classes reach a different set of men every day, so that all the Christian soldiers attend during the week. We did not see any large gathering of them, as it was a national holiday, but in the tent used for services, next to General Feng's own tent, some two hundred came together, and what a joy it was to see the light on their faces! All had their Testaments and hymn-books, and the singing was inspiring. Many had notebooks as well and seemed eager to take down what was said. They were mostly Honan men, and understood my words quite easily. And how they seemed to respond! Do pray for General Feng. He is a splendid man—tall and broad-shouldered, full of strength and courage, and out for God.



THE GENERAL MISSIONARY CONFERENCE IN SOUTH AFRICA—1921

Present Problems in South Africa

The Fifth General Missionary Conference of South Africa

BY REV. J. DEXTER TAYLOR, D.D., NATAL, SOUTH AFRICA
 Missionary of the American Board and President of the Conference

SINCE 1912, when it met in Capetown, there has been no meeting of the General Missionary Conference of South Africa, which should meet every third year. The War caused a period of disintegration and much momentum has been lost, not all of which has been regained by the recent Conference. Broken international relationships have not yet been restored. The German societies which have had strong delegations at previous conferences were unrepresented. The same is true of the French Mission. It was obvious that some of the great tasks that the Conference had in hand, such as that of the Commission on Uniformity of Discipline and of the Commission on Survey and Occupation had been sadly interrupted. Nevertheless, the Conference of 1921 was perhaps the best of the five that have been held.

The Conference met July 18 to 22, in the Council Hall of Durban, the beautiful seaport of Natal. During the previous week a Native Industrial Exhibition was held under the auspices of the Natal Missionary Conference, at which a most interesting display was made of indigenous and civilized industries, and of the educational progress of the native. A most artistic room constructed and furnished in



A HEATHEN FAMILY IN SOUTH AFRICA—A MAN AND HIS THREE WIVES

every detail by the apprentices of the Amanzimtoti Institute (American Board) was generally agreed to be the top notch exhibit. The furniture was of African mahogany.

Another notable exhibit was the wagon built by a native of the Marianhill Mission (Roman Catholic). The Anglicans had a booth displaying the manufacture of rugs and blankets from the carding of the wool to the finished product. The tea-room was run by the Domestic Science Departments of Amanzimtoti Institute and Indaleni (Wesleyan), the girls making and baking the cakes and scones in plain sight of the customers who were served by another squad of waitresses, both groups in appropriate uniforms. A moving picture booth illustrating Social Service in Johannesburg compounds drew a constant crowd, as did also a booth representing the American Board hospital, where a group of native nurses gave vivid demonstrations of the knowledge they are acquiring.

Each of the various educational institutions had its booth full of industrial products. Perhaps the most significant thing in the Exhibition was the row of stalls where native men had set up their little stores and work shops just as they have them in the municipal native market. It was an eye opener to Europeans to see native harness makers and tailors and dealers in small notions actually in business among their own people and these men drove a brisk trade



A CHRISTIAN FAMILY IN SOUTH AFRICA—A MAN WITH HIS WIFE AND CHILDREN

among the Europeans present. The third day of the Exhibition was given up to natives and they came in great numbers to see the progress of their own race.

On the evening of July 19 a demonstration of the natives' capacity in another line was given when a native choir of 350 voices made up of groups from the several educational institutions of the Province gave a concert, at which Prince Arthur of Connaught the Governor-general presided, and a group of distinguished speakers set forth the demands upon thoughtful men of the present delicate situation of the native problem in South Africa. The speakers were Senator Roberts and Dr. C. T. Loram of the Native Affairs Commission and Prof. D. D. T. Jabavu, a native professor of Bantu languages and customs at the South African Native College. The program included two items written and composed by natives, several of the "spirituals" of the American Negro, and a selection of European music of which Haydn's "The Heavens are Telling" was the most ambitious. These events brought the Conference into public notice, and also were frequently referred to by members of the Conference itself as a revelation of the progress natives are making.

The most important single item of the work of the Conference was undoubtedly the reports on Social, Economic and Legislative matters

as related to natives, from the several provinces. That for the Cis-kei, prepared by Dr. Macvicar of Lovedale, made a minute study of the economic conditions of typical groups of natives, such as peasant farmers, school teachers, town laborers, etc., showing their condition as regards tenure of land, possibility of remaining solvent on the wages received, sufficiency or otherwise of their regular diet, use of intoxicating liquors, possession of books and newspapers as an indication of provision for intellectual growth. The report for Natal prepared by Rev. A. W. Cragg of Indaleni (Wesleyan) and by the writer of this article was based on a survey of housing and labor conditions in the two towns of Durban and Maritzburg, together with a study of the now famous system of native beer monopoly and the location system for housing natives, as developed in Durban. The report for the Free State was relieved in its dark picture of almost total deprivation of the natives of rights in the land, and of the shamefully meagre provision by the State for native education, only by the fact of the municipal native location at Bloemfontein where there has been recently instituted a scheme of individual tenure most hopeful in its promise of solution for the municipal housing problem. Reports were also made for the Transkei, where the defects and virtues of the native council system reflect the general social conditions of that unique native territory. The Transvaal, where the problems are the most baffling of all, had no report. The work done is a good sample of what might be accomplished by thorough survey work throughout the country.

No more important action was taken by the Conference than the Resolutions covering the matter of these reports, an abstract of which is here given:

1. Basing on the evidence presented that the supply of land for the rising generation of natives is practically exhausted, and that the standard of living of the peasant farmer class is often below the poverty line, the Conference emphasized the importance of all efforts to secure better cultivation and distribution, the spread of native farmers associations, the provision of agricultural demonstrators and the introduction and fostering of native industries.

2. Basing on the evidence of poor health conditions resulting from poverty, poor housing and poor clothing, the Conference urged the increase of medical facilities for natives, both for preventive and curative work and the provision of training for native medical students and nurses.

3. The attention of government and of employers was directed to the serious discrepancy between the low wages of natives and the present high cost of living as a fertile cause of the growing unrest and dissatisfaction.

4. Expressing approval of the efforts being made, especially on the Rand, to provide for a higher social life for native young people, the Conference urged upon all missionary agencies greater attention to this important line of service.

5. Reviewing the evidence presented of the atrocious housing conditions in many urban and suburban areas the Conference urged upon municipalities

that the revenue derived from natives in such areas be primarily devoted to the improvement of native housing.

6. The Conference declared itself in favor of the policy of total prohibition of intoxicating liquor for European and native alike, and urged missionaries to do all in their power to educate public opinion to this end.

Another important action of the Conference was a resolution urging that legislation be passed taking out of the hands of provincial councils the levying of taxation on natives, this action being suggested by a recent flagrant example in the Transvaal of taxation plainly exploiting the native.

CONFERENCE WITH NATIVE AFFAIRS COMMISSION

An outstanding feature of the work of this Conference was an all day conference with the newly appointed Native Affairs Commission. The personnel of this Commission is an earnest of the good faith of Gen. Smuts in his effort to better native conditions. Senator Roberts was for many years a missionary at Lovedale. Dr. C. T. Loram, as Chief Inspector of Native Education in Natal has revolutionized native education in that Province, while General Lemmer from the Dutch side has already made it plain that he is eager to do the right thing by the natives of the country. The Commissioners outlined their purposes and the ways in which missionaries could cooperate with them, and the facts brought out in the social reports formed the basis of a most useful discussion. Already steps are being taken for the modification of the hated Native Land Act of 1913 and for the extension of the Native Council system. A study is being made of the complicated independent church movement. The question of the use of revenue derived from native sources is being studied together with the whole question of the incidence of native taxation. The disgraceful treatment accorded natives on the railways, the administration of municipal native locations and similar questions are being studied. It was generally agreed that the session devoted to this discussion was the most profitable of the entire Conference, while Dr. Roberts of the Commission was kind enough to say that the efficiency and expedition with which the missionaries conducted business was an example to Parliament. Only a few native leaders were present, but one of these, who is said to be something of a radical in native counsels remarked to the writer that the Conference was a revelation to him of the systematic interest of the missionaries in matters of native welfare.

The report of the Commission on Survey and Occupation based on a somewhat cursory survey of the conditions of overlapping a recommendation looking toward a federation of societies in South Africa along the lines of the Alliance of Missionary Societies in British East Africa (Kikuyu), modified to suit South African conditions. These recommendations were handed down (or up) by the

Conference to the societies represented in Conference for a report at next Conference in 1924. Kikuyu has set the pace and it remains to be seen whether South Africa will lag behind.

Professor Norton representing the Cape University and Mr. Jones, Secretary of Johannesburg University, presented papers setting forth what their respective institutions propose doing in courses on Bantu languages, and ethnology for missionaries and prospective government officials. It is interesting to see the young universities of the country competing for the lead in courses of missionary preparation. The much maligned missionary seems to be attracting attention in high circles! The fact that such courses are to be provided and gradually required of officials whose work will be with natives is of even greater hopefulness.

Professor du Plessis of Stellenbosch read a sparkling paper on the subject of a South African Missionary Quarterly, and made such a publication seem so necessary that we may safely prophesy its birth within the next three years. An interesting report was made by Professor Norton of the progress made since the Bloemfontein Conference of 1909 in collecting suitable native tunes and setting native hymns to them. A committee is being formed, consisting of linguists and musicians from the several societies to continue this important work. A paper by Mr. McLennan of the Literature Committee of the International Missionary Organization emphasized the importance of joint action for the production of native literature.

That the modern missionary, pressed with social and economic problems and trying to keep up with the application of the scientific method to his field is not unmindful of the heart of his problem and the center of his hope was revealed by the fact that some of the most stimulating discussions centered around the papers on "Evangelism as the Primary Duty of Missions," and "What steps can be taken to encourage Bible Study among Native Converts?"

Altogether it was a well balanced program. The fellowship of men from Capetown on the South to Bechuanaland, Rhodesia and Delagoa Bay on the North, and of outstanding men from the denominational camps, all the way from independent missions to Anglicanism, was a goodly fellowship. The spirit in which the present crisis in native affairs was viewed was broadly sympathetic and scientifically (rather than sentimentally) determined. That the wheels of progress toward unified effort, so sadly slowed down by the War have again been set in motion is cause for congratulation. A personal message was sent to the German brethren, to be personally conveyed by a deputation of the Conference, and motions were passed urging upon the League of Nations the abandonment of the restrictive clause of the Versailles treaty and the restoration to German missionary societies of the privilege of entry into their former fields.

Is Slavery Dead in Africa?

Compulsory Labor and Mandates Under the League of Nations

BY TRAVERS BUXTON, M.A., LONDON, ENGLAND

Secretary of the Anti-Slavery and Aborigines Protective Society

THE question of slavery in Africa must be closely affected by the new opportunities given for carrying out the principles laid down in the Covenant of the League of Nations. The principle of the responsibility of the strong nations for the welfare of the backward races is not new, but the Covenant carries the matter further, and introduces the mandatory system, according to which the care of the backward peoples who are "not yet able to stand by themselves," is to be entrusted to the Powers for the benefit of the mandated territories. If a new standard is introduced and maintained in territories which have changed hands as a result of the great war, there will be reason to hope that in all other territories administered by the Powers there will be a general leveling up to the same high standard.

Among the provisions of "B" mandates, relating to the backward peoples of Central Africa, the prohibition of the slave trade as well as of the traffic in arms and liquor is especially mentioned. Unfortunately the high hopes raised by these Articles have not been realized, for the issue of the Mandates has been long delayed, systems of administration have become stereotyped, and carrying out the terms of any Mandate is more difficult.

In the Mandates, the prohibition of slavery ought to apply not only to dealings in slaves, but to systems of domestic slavery which still prevail, and to any demand for forced labor, except under strict limitations and safeguards, and exclusively for public works.

The labor question throughout tropical Africa has always been one of difficulty. In Angola, the Portuguese Colony of West Africa, labor conditions have long been such as to cause concern to those interested in native welfare. For many years the conditions of the laborers in the islands of S. Thomē and Príncipe were those of slavery pure and simple, the natives being purchased in the interior, made to sign contracts which they did not understand, shackled, and brought to the coast under conditions of great cruelty. They were either kept as slaves on the mainland, or sent to the two islands, nominally for a term of five years, but actually for life, as their contracts were automatically renewed at the end of each term. Some of the British cocoa firms took action and after long agitation, the British Government was induced to take up the question especially with a view to the repatriation of the natives so enslaved. Before the war, when Sir Edward (now Viscount) Grey was Secretary of State for Foreign

Affairs, in consequence of the pressure brought to bear by those interested in the question in England, a scheme was framed by which the Portuguese Government agreed with the British Government that the labor question should be controlled by a British Consul-General to watch the conditions in the Colony.

According to recent information from Portuguese, as well as other sources, there has, however, been a revival of the old traffic in the so-called "servicaes" on the islands. Recruiting for laborers has again been going on in the interior under conditions of slavery. The number of "servicaes" taken to S. Thomê, according to official statements, has increased, and the number of repatriations has fallen off considerably. The British Government, partly for reasons of expense, has not seen its way to reestablish the Consular system, dropped since the war. The Assembly of the League of Nations at Geneva was memorialized last year on the subject, and fortunately the representative of Portugal on the Mandates Commission has expressed his eagerness for reform. The High Commissioner, after conference with the planters, has decided:

- (1) That the contracts in Angola will in the future be for 18 months this year, after 1921 they can be made for 24 months, the maximum.
- (2) No recontracts will be allowed.
- (3) The High Commissioner will have a representative in S. Thomê to control the Angola native labor.

There is hope that before long this old time system of slavery will be brought to an end, and right conditions established.

On the other side of Africa also, the question of labor is one of much difficulty. In the old territory of German East Africa, now known as Tanganyika, there were officially stated before the war to be 185,000 slaves. The British Government, when asked what steps were being taken to abolish slavery, declared that it was not practicable to do so at once. It is laid down in the Mandate which has been submitted for approval to the League of Nations, that, besides suppressing all forms of the slave trade, the Mandatory is to provide for "the emancipation of all slaves, and for as speedy an elimination of domestic and other slavery as social conditions will allow." A strict time limit should be fixed, say one year, after which no conditions of slavery should be recognized.

In the East Africa Protectorate now known as Kenya Colony, a determined attempt is being made to secure labor for the settlers by introducing such conditions as will compel the native to work for wages. Last year the local Government passed an Ordinance, legalizing the demand for 60 days' compulsory labor during the year from natives for Government portage work, road making and "other work of a public nature," besides the 24 days already required by

a previous Ordinance for strictly community purposes. The Bishop of Zanzibar has pointed out in a pamphlet of vigorous protest, that any work which the Government decrees to be of a public nature may be exacted from the natives under this clause.

In Zanzibar, natives under 50 who are not in regular employment are bound by law to do any work within the Protectorate which the Labor Board may order, and although this work is laid down to be "of a public nature for the general good of the community" it includes compulsory labor on Government plantations.

The question is a burning one in East Africa, and at present a determined attempt is being made to obtain the labor so much needed, and to make the natives work for the white man. Much is made of the idleness of the natives, but their work in cultivating their own lands is generally overlooked. A Commission appointed in Kenya to consider the labor question has reported in favor of legislation to force the natives to work, minimizing the injustice which may occur in cases where employers are accused of corporal punishment of natives. Under the existing law natives may be employed far from their homes, under unsatisfactory conditions. The recourse to compulsion, as the South Africa Native Affairs Commission in 1903 pointed out, is "not only unjust, but economically unsound," and that forced labor will "check enterprise and ingenuity," and will lead to "disastrous results in exasperating native feeling and creating discontent and unrest." A large number of leaders in Church and State, headed by the Archbishop of Canterbury, has appealed to the Government, asking for the appointment of a Royal Commission to inquire into the leading principles of Imperial policy with especial reference to the best means of carrying out the principle of Trusteeship, under the Mandatory system.

There is reason to fear that the desire for profits will prevent the full adoption of this principle of Trusteeship. For example, the imposition of differential duties on the produce of British Colonies in West Africa, raises many important issues, and restricts the right of natives to dispose of their raw produce, thus seriously endangering their contentment and prosperity. In consequence of pressure which has been brought to bear upon the Government by the British Parliament, it is probable that the preferential duty will not be renewed at the end of the five years for which it was imposed.

Another pressing danger which threatens to wreck the Mandatory system is the introduction of conscription of natives for military purposes and the raising and training of native armies.

This question bears intimately on the work and interests of missions since the welfare of the peoples for whom that work is carried on depends upon whether or not its principles are carried into practice.

Speaking to Foreigners in Their Own Tongues

The Value and Use of Foreign Language Tracts Among Immigrants

BY AMY BLANCHE GREENE, NEW YORK

Secretary of Bureau of Information of Foreign Language Publication

THE U. S. Census Bureau reports the number of foreign-born in the United States in 1920 to be 13,703,987, of whom approximately one-half either cannot read and speak English, or can be most effectively reached through their own language. If we would communicate to them the ideals inherent in our American life and the principles which guided the life of Jesus Christ we must express them in the medium of their thought. While most foreign speaking sojourners in America are aware of the advantages accruing from a knowledge of English, many of them have no opportunity, or very inadequate facilities for study. Many thousands work under conditions such as to make concentrated mental effort in night school practically impossible. If we wait until they can speak and read English to convey to them the heritage of Christian America they will never know that which every true American should cherish as our most priceless treasure and which can be enhanced in value only as it is shared most widely and completely.

Business houses of every sort use leaflets to circularize their patrons or prospective patrons. Publishers develop carefully the most attractive leaflet literature to catch the interest of him who runs. Radical social organizations are systematically campaigning old and new areas with "flier" leaflets, pamphlets, together with copies of small periodicals published chiefly for free distribution. Religious groups are putting their literature into mail boxes throughout whole cities and largely by volunteer service. If such methods accomplish results in these fields of effort, why should the Protestant Church fail to make use of so powerful and effective a means in propagating the teachings of Jesus Christ who alone can meet the overwhelming needs of the world today?

The need among the English-speaking population for forceful but brief messages on outstanding religious questions is indicated by the appearance within the last few months of the "Why I Believe" series of tracts published by the University of Chicago Press, and written by six theological professors representing three leading seminaries. These deal with the question of God, Jesus, the Bible, the Church, immortality and the giving of justice and carry notice of longer but inexpensive pamphlet discussions of closely related subjects which are engaging the thought of men and women every-

where. This is not only true of the older, more thoughtful group but of the seemingly amusement-mad younger folks as well, and if true of the English-speaking population, who have an unlimited variety of literature at their command, is it not much more true of those who can read only their mother tongue and are limited to poorly edited periodicals, almanacs and perhaps a few books. Since almost a third of the foreign-born in the United States, and as many more of immediate foreign extraction, live in town or country, is it not safe to say that less than one-fourth of the total foreign-born population have access to library facilities of any sort?

The fact of a high degree of illiteracy in some nationality groups is offset by the fact that those who can read will read to others who cannot. This is notably true of Russians. It is also significant that most foreign-speaking persons who have been deprived of opportunities for education in their home-lands are increasingly sensitive to their handicaps in a land where only a few cannot read and write. The Albanians who have come to our shores in recent years have learned to read the Albanian language, which had been denied them in their own land, until 95 per cent of them can now be classed as literate. Such groups as have migrated because of political oppression and dream of new and more democratic governments as a result of the war, are naturally eager to read their native tongues and return as soon as conditions permit. Here is unlimited opportunity for educating and evangelizing them so that they may return as Christian leaders to their native villages and towns.

A careful study of existing tracts in foreign languages reveals the fact that most of them are poorly adapted to present day use. Many have been translated from the English and, therefore, presuppose the moral and religious background of the Anglo-Saxon. Those imported from European lands reflect the pre-war, old country, social, political and religious atmosphere, and are obviously ill-adapted to our more democratic religious life and thought. Positive and constructive material must be created which will avoid controversial questions and lay solid foundations for a Christian faith and life apart from emphasis on sectarian creeds and forms of ritual.

Many foreign-speaking people are either single men or are husbands who have left families at home and have come to the land of plenty to earn money to buy a home or provide better living conditions for both their families and themselves in later years of life. These men are cut off from the restraints of home, in many cases living in dreary barracks or crowded lodging houses. If tracts in their own languages, dealing in a wise way with social evils and vices from the standpoint of health hygiene and morality, could be distributed among them surely much could be done to conserve the high moral standards which most nationality groups have built up

and maintained for centuries, and which tend to be lowered under the influence of American freedom in social relations, particularly those leading to marriage.

The ever-present social and industrial problems of today with the strife and injustice of commercial relationships are very real to thousands of immigrant laborers who know little of the larger aspects of the perplexing intricacies of our modern industrial system. To them a simple statement regarding Jesus' social principles, and making clear the position of the Church regarding social justice in industry and commerce would bring a ray of hope for the future.

If those peoples who have been born and bred in the midst of sharply insistent religious conflicts, in many cases sadly mixed with political oppression, could be given a brief statement of the history and growth of the Christian Church and the common origin of all its branches in the work of Jesus, it certainly would tend to allay something of the bitterness and strife which now prevail. Then, too, there is a large place for tracts covering the life and work of great moral and religious leaders in the respective groups. Brief studies dealing with the facts of their religious history could be made to convey right emphases in creed and life, besides challenging the humblest member of a nationality group to measure up to the standards of his own great leaders. Such a recognition on our part of their contribution to our common religious heritage would tend to increase the bonds of brotherly faith and confidence.

The eager inquiries for literature from varied groups and individuals prove the growing realization of the need. Leaflets can be given to children from foreign-speaking homes who attend church and social settlement classes and clubs. Members of the groups already reached can carry them to their fellows in the factory or mines. Earnest workers in young people's societies and adult Bible classes can distribute them from house to house. Religious and social workers can find manifold opportunities for handing them to individuals in many places.

Ellis Island offers a marvelous field for the distribution of such leaflets. Such literature given to liberty-loving, storm-tossed folk seeking entrance to the "land of promise" would help to steady and stabilize them as well as help them understand the best religious life and thought of their new home. It would lessen the pain of their awakening to real conditions and make them feel that "somebody cares." Hungry hearts in hundreds of mining towns, industrial centers and immigrant groups might be reached with the simple gospel of Jesus Christ, if only we, who call ourselves Christians, face squarely one of the mightiest opportunities for extending the Kingdom of Heaven on earth which has ever been given to a generation of Christians.

Pandita Ramabai and Her Daughter

BY CLEMENTINA BUTLER, PROVIDENCE, RHODE ISLAND
Chairman of the Executive Committee of the American Ramabai Association

* * *

Manoramabai, the only daughter and co-worker of Pandita Ramabai, entered into rest on Sunday morning, July 24. She had been ill for a year and a half, but she went bravely on, always showing a bright happy face, so much so that many could not believe she was so seriously ill.

What Mukti will be without her, no one can tell, for her life there was "sweet incense unto the Lord," and her deep spirituality told on the lives of all who knew her.

Mano was born April 16, 1881. Her father died of cholera when she was only a few months old, and she was her mother's only child. In getting her education, she spent about six years in England and America, in connection with the best schools and teachers. She joined her mother in saving famine girls just after the great famine of 1900. Her life since has been given to training, under her mother's direction, the famine girls and child-widows at Mukti—a service extending over twenty years.

Ramabai needs to be sustained by the prayers of her friends in this crisis with her and her work at Mukti. She is now in the sixty-fourth year of her life, with the infirmities of age and of the heavy burdens which she has carried for many years.

MISSIONARIES have one ideal and that is to raise up leaders, indigenous to the soil, who shall carry on the work in the place of the foreign missionary. Workers of all denominations have therefore rejoiced particularly in the success of Pandita Ramabai, the gifted widow, who coming out of Hinduism and knowing full well what an awful burden that faith puts on the child widow, thirty-two years ago initiated her task of opening the door of opportunity to those girls who are pitiful indeed in their helplessness and hopelessness.

The school, which, under the name of Sharada Sadan, was opened in the city of Poona for a limited number of young girls exclusively of the high caste child widow class, has grown beyond all expectation of its founder, until it now includes not only the peculiar class for which it was formed but also the deserted wife and orphan children. Ramabai's heart was so greatly touched during the two great famines with the number of helpless children that were in the limited quarters in Poona that she purchased a large tract of land in the village of Kedgaon and opened an establishment large enough for the different classes, not only the Brahman child widow but even the outcaste famine baby left starving at her door.



RAMABAI AND HER DAUGHTER
About thirty years ago

For the last ten years her family has averaged between twelve and fifteen hundred women and girls, whose sole protector and guardian she is, with no Board guaranteeing her any income but merely encouraged by the American Ramabai Association, which acts as a collecting agency. Is there any other woman in the world who has assumed such a burden, trusting only in the Father of all to give her daily bread for these hundreds of helpless ones?

It would be a great work if she had only carried on an educational institution, but in her wisdom she perceived that many would not be able to support themselves as teachers, and that industrial work was absolutely necessary. It has been her ambition also not to change the simple Indian way of life and so even the American and English visitors who go by the hundreds every year to see her institution, are served with the simple meal in native fashion, sitting on the floor (though a fork and spoon are provided as a concession to their foreign helplessness) but in all respects she keeps the life Indian in manner and custom, while making it absolutely Christian in its influence.

She has introduced weaving, farming, printing, dairy work, rug making and other trades giving to every girl some industrial training; for instance, the looms are used by one set of girls in the morning while the others study, and the order is reversed in the afternoon.

Around her institution, which she calls "Mukti" (Salvation), there has grown up a little village of homes inhabited by Christian boys who have married girls from her institution, and they too are befriended by this Greatheart leader.

She has had the aid in her task of not only Indian teachers trained by herself from among her students, but also of five or six English or American women who have gone to her aid, giving their services and accepting her simple mode of life that they might uphold the hands of this leader of Indian womanhood. Above all, however, her reliance was on her daughter, the gifted and devoted Manoramabai who came to America with her when she first made her plea for help for India's child widows, and who after years of study in America went back to India to be her mother's right hand supporter in all activities. Feeling the need of raising the grade of school work, Mano went back and forth to Bombay and took her work for her master's degree in Bombay University. It had been the hope of those who had seen the situation that she would succeed her mother as the head of this great institution, but for some time she had been showing symptoms of heart weakness and in spite of the efforts of Dr. Wanless at the hospital at Miraj, who put his skill and resources at the service of this beloved invalid, her earthly life was ended on July 24. This loss will be lamented not only by those of

us who knew of her devotion and her ability in administering over the schools in Mukti, but to all who pray for India's womanhood to come into leadership in Christian service. Mano combined with her great strength of character, sweetness and devotion rare indeed in any land.

Ramabai's crowning work has been her attempt to translate the Scriptures into the language of the common people about her, the Mahartai-speaking people of the villages whose *patois*, however, is so different from the language of the educated that the ordinary edition of the Bible is incomprehensible to them. As an indication of her thoroughness of method we note that she had one of her students especially trained in Hebrew, another in Greek and another in Latin that she might have the aid of these translators from the original tongues in her great work. One cannot forget the picture—while the beloved daughter relieved her of the details of administration, Ramabai sat on the rug in true Indian fashion on the floor dictating to her student helpers the words of the precious Book. High endeavor! And now the whole burden comes upon her lonely heart since the beautiful service of the daughter has ended on earth. In America, in England, in Australia, in New Zealand, those who have helped to support this work should now by their prayers sustain the heart of this stricken leader, and pray for someone to be raised up to carry on this unique and wonderful work for the upbuilding of the Kingdom in India. Ramabai's brave spirit is held in a feeble body and it is ours to lift in some measure the burden from her hands.*



A LATER PORTRAIT OF MANORAMABAI

*In order that the burden on the heart of our Pandita may not be increased by lack of funds to buy food for her great family who now turn to her again as their sole support, generous contributions should be sent through the Treasurer of the Association, Mrs. E. C. Linn, 1318 Beacon Street, Brookline, Mass.

A Recent Tour in Tibet.

BY SADHU SUNDAR SINGH, SABATHU, SIMLA HILLS, INDIA

STARTING from Sabathu at the beginning of May, I traveled via Simla to Kotgarh, seventy-two miles from Sabathu and one hundred and fifty from the borders of Tibet. At Kotgarh I was joined by Mr. Wright, a gentleman who has some knowledge of the Tibetan language. When we reached Kullu, one hundred and twenty-two miles beyond Simla, the assistant commissioner, Mr. Fairlie, wired to the commissioner for passports to enable us to continue our journey to Tibet via Lahul and Ladakh. As there was some delay we decided to push on without the passports. Wherever we found an opportunity, we preached and distributed Gospel portions, but the population in those regions is sparse, and it is difficult to get at the people during the day, for they leave home for work early in the morning.

In this region there are some hot springs, some of which are good for bathing purposes, but some are at the boiling point all the time. Travelers usually cook their rice by tying it up in a handkerchief and holding it in the boiling water for fifteen minutes. Bread is cooked ready for eating in about twenty minutes. On one occasion a lad fell into one of these springs of boiling water and was dead in a few minutes.

One hundred and fifty-nine miles from Simla there is the dangerous Rotang Pass, 13,400 feet high, over which the traveler goes to Lahul and Tibet. For many months previous to the middle of May the road is closed on account of snow, and every day after 12 o'clock a fierce gale begins to blow and is so strong that it sometimes lifts travelers off their feet and sweeps them over the precipices. Many persons have thus lost their lives here, and numbers of goats and sheep have perished. Accordingly, travelers always seek to get over the pass before noon. The region is known as Hiyas Kund because for many years a saint by the name of Biyas had his abode here, devoting himself to prayer and literary work.

We experienced great difficulties at the Rotang Pass. On the 30th and 31st of May there was a fall of snow and the cold became intense. The day we crossed over it, snow was falling and the cold was so severe that it changed the color of our skin to a blue-black, and after that the skin began to peel off. We managed, however, to keep going, praying as we went, and by God's grace succeeded in getting across. The snow fall in these parts is very heavy, and when it melts there is great danger for those who live there. On one occasion a great avalanche of snow, thousands of tons in weight, came down a

mountain side and buried an entire village so that not a person escaped.

From the Rotang Pass we went via Sissu and Gandhla to Kyelang, situated about two hundred miles from Simla. Here the Moravian missionaries have labored for many years among the Tibetans. There is a Christian community of about fifty, and they arranged a meeting for us. At present there is no European missionary there, but it is hoped that one may soon come.

At Kyelang under a tree (now no longer standing) there used to be sacrificed every year a boy of eight years; but today these human sacrifices have been discontinued. The following story is current to explain why such sacrifices are no longer offered. One year the choice for the sacrifice fell upon a lad of eight, the only son of a widowed mother. The day before the sacrifice the mother, overcome by grief, was wailing in her agony. She was heard by a *lama*, who went to her and said: "Don't weep. I will offer myself in place of your son." When the appointed time had come, the *lama* seated himself under the tree of sacrifice, and then said to the people—"Don't touch me; if the god is a real one, he will himself come and take away my life." Thereupon the people waited and watched a long time, but when nothing at all happened many of them gave up their belief in the god, and from that day the human sacrifice was abolished, and now only goats and sheep are sacrificed there.

From Kyelang it was our intention to go on to Baralacha and Lingti. Mr. Wright, however, became seriously ill, and we were compelled to retrace our steps. He could not stand the high altitudes and cold which did not give me much trouble. Mr. Wright returned to Simla, while I returned to Tibet by another route, in company with a young Tibetan Christian who was a great help in the work. We preached the Gospel in Rukshank, Chuprang and Gyanama and surrounding regions. Through the grace of God we had many opportunities. The *lamas* occasionally opposed us but the people generally listened very attentively. We visited some hermits who did not care to talk but promised to read the Gospel portions. We trust that these seekers after the truth may be brought by the Word of God to the way of righteousness. Amen.

Many dangers are encountered in traveling through Tibet. The roads are not good, and the inhabitants are so few that the traveler may go eighty or a hundred miles without seeing a village. Persons whom the traveler may meet are often wandering bandits who live in tents or inhabit mountain caves. Wild yak and bloodthirsty wolves are also encountered. Under such circumstances many lives have been lost.

One day I had gone on ahead leaving my companion behind, when I suddenly saw a wild yak charging in my direction. As there were

no trees in that wilderness, there seemed to be no escape. I saw a high rock, however, and managed to reach it before the yak was upon me. The enraged animal pawed the ground in his fury and kept going around my rock of refuge. I thanked God for my place of safety and kept on praying. The thought came to me with great comfort that just as on the rock I was safe from the fury of the yak, so in Christ, the Rock of Ages, I am safe from the attacks of Satan.

By this time my companion and some others came in sight, and began shouting at the yak. By throwing stones and wounding it they succeeded in frightening it away, but the noise brought to the spot some bandits who lived in near-by caves, and we were compelled to go with them. We had escaped from wild beasts, but had fallen into the hands of wild men! In all my travels I have had less trouble from wild animals than from wild men. The robbers proceeded to take everything we had, but we were grateful that our lives were spared. On finding a suitable opportunity, I preached the Gospel to them which, through the influence of God's Spirit, so touched their hearts that within an hour they restored to us all our goods. Taking me to be a Christian *lama*, they prepared a special cup of tea for me, flavored with salt and butter. Before eating we praised and thanked God that He had "prepared a table before us in the presence of our enemies," so that "Out of the eater came forth food, and out of the strong came forth sweetness." God thus showed His power in a wonderful way, and strengthened our faith.

We ate the gruel, drank the tea, had prayers and went to sleep. Rising early in the morning, we gave the robbers some further teaching and then continued on our way. On reaching a village we spent some time in preaching and were afterwards talking. We overheard two merchants referring to the death of T. Wangdi whom I had baptized a few years before. As result of his death the little congregation to which he ministered had been broken up and scattered. Although this news brought great sadness to me, still I reflected that God had allowed this to happen and that His will was best. My trust is that He will, in His own time, raise up more true Christians and evangelists who may be used to bring the inhabitants of this dark, Closed Land to the Saviour. I feel sure that the work done in the past and now going on will be made fruitful by God. Amen.

We continued to witness in Western Tibet for some time longer and then returned. Our intention had been to stay at least another month in that region, but from September on for several months the roads leading to India over passes 18,000 feet high are closed on account of snow.

In closing, I wish to thank the friends who have helped me by their prayers. The time is near when we shall see the fruit of our labors and rejoice in the Lord.



JAPANESE GIRLS DRILLING AT WOMAN'S CHRISTIAN COLLEGE, TOKYO

Educating the Women of Asia.

The Story of the Union Christian Colleges for Women of the Orient.

MRS. HENRY W. PEABODY, BEVERLY, MASS.

PERHAPS the most remarkable educational movement in the world at the present time is that among the women of the Far East. Before the war there were three or four experiments in higher education. These were all under denominational direction. It is extremely difficult, however, for any one denomination to provide a body of students, efficient faculty and a suitable site and buildings for a woman's college.

The very difficulties have led the Woman's Boards of Foreign Missions to come together in a cooperative way and contribute to all these needs, thus making it possible to provide adequate, standardized, well-equipped institutions.

We have recently referred to the work of the Union Colleges in the REVIEW. We now bring the plans

which have matured under the direction of the ten Woman's Foreign Mission Boards interested and which will culminate in an effort to secure the remainder of the amount urgently needed for the first groups of buildings.

THE AREA COVERED

As we glance across to the eastern shore of Asia we shall find these union Christian colleges for women strategically located. One in Tokyo, the great capital of Japan, represents the cooperation of six Boards in the United States and Canada. It seemed best to locate the Union college, which is to be of high grade, in the capital, Tokyo, where we have many girls' schools of preparatory grade, and can draw from all parts of the Empire students anxious to study in the capital.

The president of the college is Dr. Nitobe, an eminent Christian Japanese, formerly professor in the Imperial University. The dean is Miss

*For further details see the booklet on Japan which may be secured from the committee and will give some idea of the great importance of this college to Japan and to the world, as well as to Christian missions in the Empire.

Yasui. A great helper in establishing the college has been Dr. A. K. Reischauer, who has devoted himself in a most unusual way to the interests of this institution.

It has been possible to purchase twenty-four acres of land in the most desirable part of Tokyo where the new college is to be built.

Coming down to Peking we find an admirable beginning in Yenching College, of which Dr. Luella Miner is the president. This college began before the war but has recently taken on new life and has become a union college with four Boards cooperating.

write for his need? Already some Yenching girls have done good work as editors and translators, and some are even now writing widely read articles in the daily press. Peking University is keenly alive to the importance of equipping its students for such work, and is planning largely for its Department of Journalism for both men and women.

When the West introduced herself forcibly and not wholly graciously to the older, more conservative Far East, is it strange that intricate social and economic problems have resulted from the interaction of the two civilizations? With the founding of the Republic, even secluded women sensed the tang of liberty in the air and craved a new freedom, a freedom always fraught with danger to unaccustomed feet. Sometimes students in government schools try to ex-



YEN CHING COLLEGE STUDENTS SERVING BREAKFAST TO FAMINE REFUGES

This is the first known instance of such practical social service managed and supported wholly by Chinese women

It is affiliated with the University of Peking and has acquired a beautiful piece of land in connection with the University grounds where it will erect its buildings.

We quote from the booklet on Yenching College written by Mrs. Frame, formerly acting president of the college:

Old China contentedly read the classics through its huge horn spectacles for some three thousand years, but those much-expounded volumes do not satisfy Young China. Any day he may be seen hunting over the book-stalls for books on modern science, history, philosophy,—he is hungry for them all. Who but college-trained scholars and authors can investigate and

press their new sense of liberty in hybrid ways that bring disaster. The hundreds of students returning each year from study and social contacts in Europe and America have added their element of unrest; and many wise ones prophesy only evil of many departures from the old folk-ways. Yet underneath the various seething elements, lasting foundations are being laid by the Christian Church in China.

Yenching is glad at heart for all that her graduates are doing in administration, in education, medicine, literature, as religious workers, social workers, lecturers, in social reform, as home missionary pioneers in distant, lonely fields, as Y. W. C. A. secretaries. In a hundred ways their patient endeavor is helping their sisters to meet the new social complexities and changes with dignity and intelligence. But none the less constructive is their work as home-makers

and mothers. Comrades of their husbands, everywhere they work together, quietly weaving a strong fabric of community life out of the patriarchal family life of the past and the democracy of the present. To leaven the new social order is surely the greatest work of Christian education. All the direct or indirect training Yenching can give her students, whether by courses in Education, Sociology or Home Economics, in society or in class organizations, by debates and plays and pageants, by athletics and music and social service, to develop a spirit of initiative, poise and considerate cooperation, counts in this.

Leaders in constructive patriotism, in Christian social service, in education, liter-

had received their training. Girls with a high purpose and gifts like theirs deserve the best that Christian education can give, and China herself is too distracted just now to understand wholly their immediate need.

The greatest gift to China today is not money, although she needs money, nor political advice, though she needs that sorely; it is the Christian training of her young men and women. In this college in the capital of old China we are laying the foundation of the new China,—a vast country, with 400,000,000 people. Shall we



AN OPEN AIR CLASS ROOM OF GINLING COLLEGE, CHINA

ature, journalism, in molding the new social order,—these, then, are the answer that Yenching tries to give to the clamoring needs of China, the part she tries to play in preparing the alert young womanhood of North China to do its share with vision and distinction. With such a splendid task before her in these heartening days of increasing international friendship and understanding, Yenching is sure that her friends everywhere will see to it that the college is no longer hampered by the constant struggle, such as she has endured in past years, with cramped, deficient laboratories, a microscopic library and severe limitations in equipment, money and space. Nor is it fair to the good name of Christian higher education that Yenching stand forth, thus handicapped, as its representative before the Chinese public. President Pendleton of Wellesley, on a recent visit, wondered at the fine type of Yenching graduates whom she met, after she had seen the insufficient college equipment with which they

grudge her this help in beginning her mighty task?

Is it unreasonable that several days journey from Peking we should establish another woman's college in Nanking? This college is one of our war babies. It opened its doors in 1915 in the old home of Li Hung Chang. It looks like a charming building in a photograph, but in reality it is utterly unfit for the purpose for which it has been used for six years. Without any heating system the old walls are wet and cold. Not only the girls, but the American college women who have gone out there to give their lives to build up this college, have suffered cruelly in their health from the unsanitary con-

ditions. Ginling College, as it is called, (the old classical name of Nanking), has also acquired land, buying up a great graveyard which is to be used for the site of a woman's Christian college. Already we have part of the money for the first buildings. It is a most urgent need that we secure the funds immediately to complete these buildings, as the college cannot remain where it is and we are not able to move it until we can have dormitories and class rooms at least on the new site.

Ginling has already made a good record. The many preparatory schools in East and Central China are

footsteps. The college has become a union institution and will provide the Woman's Christian College for the north of India. It is affiliated with the Allahabad University which guarantees its standards.

We quote from the booklet on Lucknow College the following record of what the college (the Lal Bagh) can show as a result of its work—

The first Arya Samaj B. A. graduate.

The F. Sc. graduate who became the second woman with the B. Sc. degree in India.

The F. Sc. graduate who later graduated at the foremost Medical college in North India as the first Mohammedan woman doctor in India and probably in the world.



STUDYING THE HUMAN BRAIN AT ISABELLA THOBURN COLLEGE, INDIA

sending up their girls who will go back with their college degrees and their thorough training to build up the Missions from which they came. They will also take important positions as educators, writers, doctors, reformers, teachers in the new educational system of China.

Next we come into India, where we find Lucknow, the first college for women in the East. It was only a little girls' school fifty years ago when Isabella Thoburn went out under the Methodist Episcopal Church. Under her direction the little school grew into a woman's college. One of the first graduates became its acting president, the famous Lilavati Singh. There will be others to follow in her

The first woman B. A. and the first Normal School graduate from Rajputana.

The first woman to receive her M. A. in North India.

The first Mohammedan woman to take her F. A. examination from the Central Provinces.

Probably the first F. A. student to take her examination in pardah.

The first Teachers Conference (held annually) in India.

The first woman's College to offer the F. Sc. course.

The first Kindergarten in India.

The first college in India with full staff of women and residence accommodation.

The first college to have on its staff an Indian lady.

The first woman (Lilavati Singh) from the Orient to serve on a world's Committee.

The first woman dentist.

The first woman agriculturist.

The first woman in India to be in charge of a Boys' High School.

A Lal Bagh graduate organized the Home Missionary Society which has developed into an agency of great service to the neglected Anglo-Indian community scattered throughout India.

The Lal Bagh student who took an agricultural course in America is now helping convert wastes of the Himalaya regions into fruitful valleys.

A week's journey from Lucknow, over the plains and along the rivers of India, brings us to Madras, the great capital city of Madras Presidency, with a half million people of varying speech and religions. There are Hindus, Mohammedans, Bud-

It is an international experiment in which Great Britain, the United States and Canada are bound together and twelve Boards unite in its maintenance, six in Great Britain, five in the United States and one in Canada. The Board of Governors meets in three sections, one in the city of Madras, one in London, England, and one in New York City. The faculty is equally divided between American and English women.*

Already the college has distinguished itself, taking in 1920 the only two first honors given in science by



MADRAS CHRISTIAN COLLEGE STUDENTS TEACHING CHILDREN

dhists and Christians. Telugu, Tamil, Hindustani and English are spoken freely. In this polyglot city in 1915 the Women's Union Christian College for South India was opened. It was in the year of war and there were questions as to whether there would be students, whether a location could be found, whether there would be funds to maintain it. God has wonderfully blessed it in giving it, first of all, a very remarkable woman as president, Miss Eleanor MacDougall, a member of the faculty of London University, who laid down an important and honorable position to try this experiment for the women of India.

Madras University, which covers all the many colleges for men in the Presidency. This year the gold medal in Economics and the gold medal for advanced English, have gone to this new Woman's College in Madras. They have never lacked for students from the day the college opened in July, 1915. The old Mohammedan harem, where it began its life, was over-crowded; then came the new building with its wonderful story, then the dormitory which was provided by British and American

*The story is told in the little booklet, Madras Christian College, and is almost a miracle story. It will result in miracles for the oppressed and depressed women of India.

women, collegiate alumnae in America taking a large share. Now it needs a science building, a chapel, a teachers' college department and various other buildings.

Vellore Medical Missionary school is located about four hours south of Madras on the railway. Here Dr. Ida Scudder, backed by the earnest efforts of all medical missionaries, men and women of South India, started on a great venture in August, 1918. There are many millions of women and there are so few doctors—not one to a million. With child marriage and child motherhood we can easily imagine the frightful conditions. This effort to train Indian Christian women in medical work, sending them out as doctors to their own women, is one of the most important events of this century. There is no lack of students. One hundred and fifty were turned away last year as there was no buildings in which they could live, no class rooms adequate. Through the Christmas appeal last year the first buildings were begun. Now it remains for us to complete them.*

There is good free literature on the subject of these Union colleges, and there is on foot a plan of campaign by all the cooperating Boards which includes the Baptist, Christian Woman's Board, Congregationalist, Canadian Methodist, Canadian Presbyterian, Lutheran, Methodist Episcopal, Presbyterian, Reformed Church in America, Methodist Episcopal South. This does not rule other Boards out from taking part, since these are practically the only higher institutions in those territories and in them are being educated young women sent from schools under these other Boards who have not yet entered into active cooperation. Therefore it seems entirely just that a gen-

eral appeal should be made to all Christian men and women for this great educational enterprise.

When the Joint Committee, which is composed of members of the seven College Boards, with a strong advisory group, considered the needs and put them all together they amounted to \$3,000,000 for land, buildings and equipment. This is to be divided among seven institutions practically without buildings and equipment. Two of these are medical schools and require expensive hospitals if they are to do efficient work.

An appeal was made to the trustees of the Laura Spellman Rockefeller Memorial Fund. After a thorough investigation the trustees voted in February, 1921, to grant approximately a million dollars if the Joint Committee could secure two million dollars. An effort had been made in November and December, 1920, and a really remarkable return came. Through the International Christmas Gift, \$217,000 was raised in small amounts. The Boards and friends contributed \$300,000, and the Rockefeller Memorial trustees \$250,000. Already \$750,000 has been sent to the field and building has begun. Shall the work be halted?

Our task now is to secure one million three hundred thousand dollars in order that we may receive the \$700,000 still to come from the Laura Spellman Rockefeller Memorial Fund. Last year the campaign was handicapped by the famine in Europe and later by the call for help in China. It was not easy to secure even small amounts with these other pressing needs which appeal to all and especially to the Christian Church. This year also we foresee many calls. We believe, however, that this might well be put first by those who are seeking the permanent well-being of the world and the coming of the Kingdom of our Lord, Jesus Christ. The Boards are uniting and are providing literature preparatory to a campaign beginning about November first and continuing through February or March.

There will be in approximately one hundred large centers in the country what is known as College Day. Plans and programs are provided for the luncheon, the tea for Collegiate Alumnae in the afternoon, and a mass meeting with the pageant in the evening. There will be speakers of national reputation who will give their services during this campaign, including Mrs. W. F. McDowell, Mrs. Helen Barrett Montgomery, Miss Margaret Hodge, Miss Margaret Slattery, Mrs. E. C. Cronk, Mrs.

*Mrs. Caroline Atwater Mason has written an admirable booklet on Vellore in a series which the Joint Committee is publishing. There are seven of these illustrated booklets. They are sold by Boards at cost (five cents each). They are given away to any key women who will endeavor to secure gifts for these colleges.

Alice Brown Frame, Mrs. DeWitt Knox, Mrs. Nicholson, and many others.

A central office has been established in Boston and a branch office will be established in Chicago. Mrs. Henry W. Peabody is chairman of the Building Fund Committee. Miss Hilda L. Olson is assistant treasurer. They are located at 300 Ford Building, Boston, Mass. All inquiries, orders and checks may be sent to this office. Where desired friends may send checks or pledges to the treasurer of their own Woman's Foreign Mission Society who is in close touch with the treasurer of the Joint Committee and will make adjustment, giving credit to their own denominational work. Miss Olson will also credit to all denominationally who desire, seeing that the funds

work in the colleges in cooperation with the Student department of the Y. W. C. A. College Councilors can reach this Committee through Mrs. D. J. Fleming, the chairman, Englewood, N. J., and the college secretaries. One of the most encouraging and hopeful developments has been the warm cooperation of the American Association of University women, formerly the Association of Collegiate Alumnae.

The plans are well under way and are calculated to reach all groups, church, community, college, club and individuals. We realize, however, that it is not an easy time to ask for money. We know that many who would gladly give find it impossible to do so. We therefore enter upon this effort with a feeling of utter dependence on God in



ENTRANCE TO THE UNION MISSIONARY MEDICAL SCHOOL, VELLORE

pass through the regular denominational channels. An office will also be set up in Chicago with Miss Ida Green in charge.

LIGHTING CHRISTMAS CANDLES

A simple pageant has been prepared and can be given by groups of young women with good effect. It has been most successful in securing pledges and gifts, where it has been used. There is also an attractive stereopticon lecture in preparation and this can be secured from headquarters in San Francisco, Chicago and Boston. Mrs. Paul Raymond, of San Francisco, is in charge of the work on the coast. There are State Committees now in progress of organization, including both denominational representatives and outstanding state leaders. The Federation of Foreign Mission Boards is keenly interested in the movement. The chairman, Mrs. Boyd, is an advisory member of the committee. The Student Committee of the Federation takes charge of the

Whose name this work must be done. We believe that these colleges have been founded on prayer. They are the very cap stone of the work the Woman's Foreign Mission Societies have done for fifty years. To leave them now to fail, or to hand them over to other hands less Christian would be a disaster. We have the opportunity to train scores, hundreds, thousands of Oriental women to be the leaders of the great hosts of women who still wait for deliverance, who can never be redeemed from the awful oppression and suffering until they are redeemed through the Saviour of the world.*

LITERATURE

A series of seven 20-page illustrated booklets one on each college.
Pledges singly and in packs of ten for those who will give service.

Illustrated Circular for general use.
Suggestions for state and local committees.
The Pageant—"Lighting the Candles."
The Student Appeal.

Apply to Mrs. Henry W. Peabody for information, 300 Ford Building, Boston, Mass.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

CHRISTMAS IS COMING!

The shop windows are preparing to proclaim its approach. The children are talking about it. Already mysterious confidences are being whispered. There are those who hail its approach with joy, and also those who face with dread the overcrowded days, that seem to have become a requirement in the lives of some people to manufacture Christmas joy for the lives of other people. Let us even now go to Bethlehem and see again the thing which is come to pass. Let us hear again the angel's message of the first Christmas. Let us learn how to keep the King's birthday aright.

Christmas time is a time
For praising God—"Glory to God in the highest."
A time for brotherliness and good will—"Peace
on earth, good will to men."
A time for joyousness—"Behold I bring you good
tidings of great joy."
A time of missionary meaning and message—"Which
shall be to all the people."

Would that at this Christmas time the Church of Jesus Christ might catch the full missionary meaning and message of Christmas, and instead of waiting to receive, rise up to give the Christmas message to "all the people."

Let churches and Sunday-schools and Young People's Societies, and Brotherhoods and Women's Societies and schools and colleges, fix their eyes, not on themselves at Christmas, but on those who yet wait the announcement of the good tidings of great joy.

THE MISSIONARY MEANING AND MESSAGE OF CHRISTMAS

A Christmas Tree for All Nations

WE have had many impersonations of all the children of the world gathering around a great Christmas tree. On last Christmas visitors at Ellis Island really saw children of all nations, not impersonated but real, circling the two Christmas trees that reached from the floor almost to the ceiling of the great hall. The room was gay with American flags and Christmas greens. Only the galleries were reserved for visitors from America. Every seat on the main floor of the hall was needed for the newcomers from many

nations. When the doors of the detention rooms were opened, they poured into the hall in a seemingly endless stream, gaily colored here, somber there. Every eye eagerly sought the Christmas trees. There were handkerchiefs pulled out here and there and one could read unwritten stories of hope deferred and longing to spend Christmas with loved ones instead of in detention quarters, but soon the applause became unanimous as Commissioner Wallis welcomed all nations to America "in the name of the Christ Child whose birthday we celebrate."

Such a roll call as followed! Not a roll call of individuals but of nations — Italiano! Checho Slav! Greeco, Jugo Slav! Yiddish and many more. The hands went up as nationalities were called and there was round after round of applause for "good attendance." In fact, applause seemed to be the one possible method of self expression. The speakers must have been conscious of a certain waning in their gratification in the enthusiasm which greeted their words when, instead of the ex-

the gifts were distributed. Four thousand men, women and children formed in line and went up to the tables single file to receive their gifts. Costumes varied, languages were different but a child's smile is the same the wide world round and if the boys and girls who prepared the gifts could have seen the faces of the boys and girls who received them, they would have been content. There were dolls — five hundred of them; toys of every description; clothing, hair ribbons;



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THE CHRISTMAS TREE FOR ALL THE NATIONS

Three thousand, nine hundred and ninety others were ahead of the last person in the receiving line for Christmas gifts at Ellis Island last Christmas eve. The picture shows Commissioner Wallis placing a doll in the eager hands of one of the smaller newcomers to America who spent Christmas in detention. Mrs. D. E. Waid, Chairman of the Christmas Committee for Ellis Island, stands by the large basket filled with dolls, rattles and toys for the tiniest tots. On the tables are stacks of candy, fruit and other gifts.

pected stillness following the prayer, there came the most rapturous burst of applause. It was evident the audience didn't understand the words of anything that was being said except as it was translated into the language of the various groups, but it was equally evident that they understood the spirit of all that was being said and done, and wanted to express their appreciation.

After the program was finished,

handkerchiefs; mittens; fancy bags and various other gifts, and bags of candy and fruit, which had been sent by the missionary societies and Sunday-schools.

The Bible gives special instructions for kindness to "the stranger within our gates." It was good to be at Ellis Island on Christmas eve and see how thoughtful hearts had gone beyond the Biblical injunction and given a thought to those who

were just outside our gates hoping to come in.

The spirit of the workers who made Christmas a day of joy for the many nations at Ellis Island, should find place in every city and town where there are lonely hearts of those who are away from home. An earnest search will reveal undreamed of opportunities even in small places.

CHRISTMAS IN PICTURES

ONE of the most beautiful Christmas programs for Sunday-schools given in 1920 was prepared by the Fifth Avenue Baptist Church, New York, under the direction of Mrs. Herbert L. Hill.

The chief feature of the program was a series of Christmas tableaux. A frame 7x8 feet was made of six-inch boards, gilded and fastened to front of platform. Draperies covered remainder of front stage. Draw curtains were placed inside frame, and lights, inside frame above and at sides, with a spot light high at left. Dull blue netting stretched over opening in frame gave an atmospheric effect to the pictures. A reversible drop or screen was placed about six feet back of the curtain. For outdoor scenes the dull cobalt blue side was used. For indoor scenes the other side covered with oatmeal wall paper was turned. For out-door scenes very small and medium sized Christmas trees were used with loose branches laid on floor at angle of screen and floor.

The program presented in three phases the story of the coming of the Saviour to earth:

First—The Prophecy.

Second—The Fulfilment.

Third—The Result.

FIRST PICTURE: THE PROPHETS

Three men posed as in Sargent's Frieze, with Isaiah in center, draped, one in white with cowl over head, one in crimson velour, the other in tan. The curtains were drawn open—held—closed, as the following Messianic prophecies were read:

"How beautiful upon the mountains are the feet of him that bringeth good tidings; that saith unto Zion, thy God reigneth.

"Break forth into joy, sing together ye waste places, for the Lord hath comforted his people."

"The people that walked in darkness have seen a great light."

"They that dwell in the land of the shades of death, on them hath the light shined."

"Comfort ye, comfort ye my people, saith your God."

"And the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

"O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

"Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him; Behold, his reward is with him, and his recompense before him."

"He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom and will gently lead those that have their young."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

"But thou Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be the ruler in Israel."

The hymn "Thou didst leave thy throne and thy kingly crown," was sung.

SECOND PICTURE: THE FULFILMENT— SHEPHERDS OF THE PLAINS

The picture showed four boys costumed as shepherds. They held an attitude of awe and reverence while

light increased and diminished. Scripture reading of Luke 2:8-13 was given:

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shown around them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,"

"Gloria" (sung by choir).

Scripture reading of Luke 2:14-16.

"Glory to God in the highest, and on earth peace among men in whom he is well pleased. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.' And they came with haste, and found Mary and Joseph, and the babe lying in the manger."

"Oh Come all ye faithful" (sung by school).

THIRD PICTURE: SHEPHERDS AT THE DOOR OF STABLE, KNEELING

The stable was represented by an opening suggesting an open door made by a few boards with a slanting roof covered with straw. The spot light within, shining on the kneeling shepherds, suggested the presence of the Madonna and child.

"Though poor be the Chamber," (sung by choir).

"It came upon the midnight clear" (sung by school).

FOURTH PICTURE: WISE MEN ON FOOT POINTING TO LIGHT, FROM STAR

Costumes were copied from well known painting, with head dresses made of scarfs wound into turbans, and draperies of richly colored portieres and hangings.

"We Three Kings," (sung by choir).

"Brightest and Best," (sung by school).

FIFTH PICTURE: RESULTS

(Portrayed in three scenes.)

First Scene: HOSPITAL AT NELLORE, India. Doctors and nurses ready for an operation. Receipt of case of instruments, the gift of the Fifth Avenue Sunday-school shown.

Second Scene: BOYS SCHOOL AT VANGA, AFRICA. Outdoor school, six boys shown sitting on ground with missionary reading the Bible.

Third Scene: KINDERGARTEN AT TOKYO. Row of kindergarten children dressed in Japanese kimonos seated in chairs. Teacher in Japanese costume.

BUILDING A CHRISTMAS VILLAGE AT NATIONAL CATHEDRAL SCHOOL

It was only a tiny village and the buildings numbered but four. So far as the eye could see the construction material was cardboard, but when the village was sacked, silver and gold, love and sacrifice were found in the building materials. Hearts and lives were revealed builded into the little white village on the table.

Last Christmas the students of the National Cathedral School at Washington decided that instead of giving presents to each other and the faculty, they would make white gifts to the King. The special causes agreed on were:

A Mission church in China,
A School for French Orphans,
The Union Christian Colleges of the Orient,
And the starving children of the Near East.

This part of the program was followed by the "Birds Christmas Carol" with nine pictures illustrating the spirit of Christmas as expressed by one little girl. Careful attention was given to arranging the tableaux with artistic color combinations.

The invisible choir added much to the effect of the pictures.

A small table was prepared on which to build a Christmas village. Above it hung a beautiful picture of the Christ child in his mother's arms. A small Christmas tree stood underneath and Christmas greens decorated the room. Paste-board models of a church and a school were made. The model of Ginling Col-



CHRISTMAS VILLAGE IN A CATHEDRAL SCHOOL

lege furnished by the Committee on Union Christian colleges was placed beside them, and two packing bags for the children of the Near East were suspended from the knobs of the table. In the center stood a box of pure white, labelled "White Gifts for the King." Into the slots in the cardboard buildings the students and faculty dropped their gifts for the various causes, during several weeks preceding Christmas. Into the white

box they put slips of paper for what they termed their "Spirit Gifts." Written on these slips were the few words in which they sought to express the purposes of their hearts as they brought their gifts for the Christ Child.

Instead of classes hurrying around with subscription papers to get presents for the various members of the faculty, the gifts went into the Christmas village. Instead of students going on frantic shopping expeditions in overcrowded stores, to buy useless trinkets they could not afford for friends who did not need them, they stood at various times before the little white Christmas village and in thought walked out and in the streets of the world's need and made their gifts to relieve it.

There was no lack of Christmas joy in the National Cathedral school. As I heard the joyous advent hymns in the chapel; as I saw the radiant faces of the girls when they told me of their Christmas plans; as I noted the absence of the tense "Christmas expression," which elsewhere had told its story of weary shopping, of overdrawn accounts, of the binding necessity for giving presents because presents were to be received in exchange; as I stood there before that little white village, I realized I had come to a place where there was room for the Christ at Christmas.

The President of the missionary society wrote after Christmas: "I had the pleasure of helping to make some of the buildings and of putting the village all safely away in the office at night and setting it up each morning. One of the happiest moments of many happy days at school was when the village was sacked and we found treasures within that surpassed even our greatest hopes."

MISSIONARY MESSAGES IN CHRISTMAS HYMNS

Unquestionably there is a call for some of our great hymn writers to

express more clearly the missionary message of Christmas.

As a rule the adaptation of hymns does not improve them, and much violence has been done to the grand old hymns of the Church by the attempts to make revisions that are far below the standard of the original hymns. Without any changes in the hymns as written, two effective missionary additions to the singing of two well-known Christmas hymns may be made.

"ANGELS FROM THE REALMS OF GLORY." After the choir has sung the first verse, have hidden angel choir sing to same tune:

"True we came from realms of glory
Brought the tidings to the earth
But we cannot tell the story
Of the Saviour's lowly birth.
Only men may tell the story
Tell the story of the King.

"Nations to their false Gods bending
Waiting long in doubt and fear
All must know of love unending,
Of the Christ to men come near.
Only men may tell the story
Tell the story of the King."

"AWAY IN A MANGER." After this hymn is sung by a group of children in white, have another group, costumed to represent the children of non-Christian lands sing:

Away in the darkness
No light for our way;
We children are waiting
The glad Christmas day.
We need the Lord Jesus,
Oh send out the word
Until by all people
The story is heard.

**From the pageant "The Search for the Light" copyrighted by Women's Missionary Society of the United Lutheran Church in America. Used by permission.*

WORKABLE PLANS OF PRACTICAL WORKERS

A CHRISTMAS MANGER IN THE SUNDAY-SCHOOL. — Our Christmas program is always held the Sunday before Christmas, and the beautiful manger service has become an established feature. In the center of the largest assembly room, before the platform, a manger of wood and straw is constructed. (A large packing box to the sides of which are tacked

bunches of straw answers the purpose nicely.) Christmas trees and greens are banked on either side.

To this on Christmas Sunday the children bring their gifts of love—toys for the Home Missions, books for the poor, money for the cause designated by the Mission Board, etc. The beautiful old hymns and carols are softly played or sung as the members of the whole school march up to deposit their gifts for the Christ Child's children.

CHRISTMAS GIFTS FOR THE MISSIONARY ON THE FIELD.—Gather interesting and well known flowers and autumn leaves. Press carefully. Mount and bind sheets together in an attractive way. This little booklet bringing its message from home will mean much to one who has long been absent from familiar fields and woods.

Soon after reaching home from Northfield this summer, one girl started in on her Christmas gift for her "special" missionary. She copied special messages from her copious notes, made quotations from the many addresses, mounted snap shots of Northfield views, leaders, missionaries, etc., writing under each an appropriate bit of description. All of these were bound together in booklet form and now are on their way to gladden the heart of one who loves that sacred spot among the Connecticut hills.

THE GIFT THAT ONE GIRL MADE.—She wanted so much to make a special Christmas gift to missions—but she had so little to give. And then came the idea. She detested being a "book-agent,"—but it was for her beloved missions!

She started out one afternoon with a bag full of books and magazines. They were very interesting books and magazines,—the new mission study books, the woman's missionary magazine of her denomination and one or two interdenominational magazines. Then there were painting books and paper dolls, etc., which she had collected at the literature tables at the

missionary conference for the children.

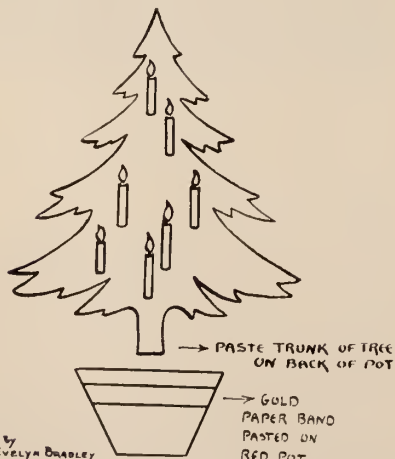
Home after home in the church parish was visited and orders taken.

True, there was no profit in a financial way, but that is just where her gift came in. It was the gift of sending the knowledge of missions and interest in missions into many homes which otherwise would never have received the world wide vision.

CHRISTMAS DECORATION SUGGESTIONS

CHRISTMAS TREES FOR LAMP SHADES OR WINDOW DECORATIONS.—A beautiful effect may be obtained by having the light either of windows or electric lights shine through cut out candles on paper Christmas trees, made by accompanying pattern. The foundation of the tree should be dark green mat stock or cardboard. Cut out outline of candle and flame with sharp knife. Paste over the candle Denison's red crepe paper No. 81, and over the flame yellow crepe paper No. 63. Make the pot of red mat stock and paste two bands of gold picture binding across the pot. Brace the tree by pasting No. 15 wires with strips of black gummed tape.

If electric lights are not available, a row of these trees may be placed across the front of Sunday-school room or church with a lamp or a candle behind each.

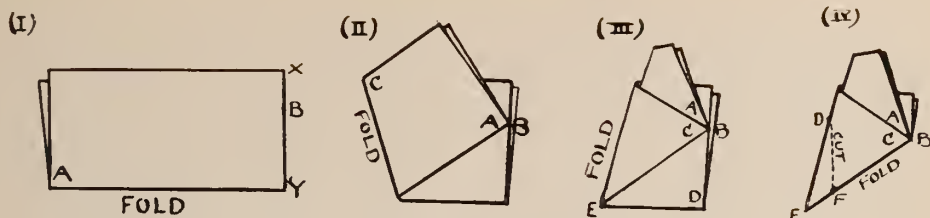


A WINDOW CHRISTMAS TREE

HOW TO MAKE A CHRISTMAS STAR.

—The Christmas stars seen in many churches do triple violence to art, astronomy and religion. It is not difficult to make a star with even, regular points and lines that do not wobble. The accompanying directions and drawings are furnished by Miss Maude Evelyn Bradley. Stars may be cut any size desired and used in many ways. A large star outlined with electric lights may be suspended over Christmas tree. Care should be taken to cover the star outline entirely with paper through which a silvery light effect is given without disclosing the bulbs and the mechanism of the star. A very simply made star gives a good effect. Take an ordinary pasteboard box. Cut out star pattern; cover with very light yellow crepe paper; place electric light inside box. The box may be suspended over Christmas tree or wherever desired and at the proper time in the service, the light turned on so the star glows while the other lights are turned off.

An effective Christmas star program may be given by a Sunday-school or children's or young people's missionary society. The invitations may be printed on red, yellow or white cardboard or heavy paper cut out in star design. Sprigs of holly may be pasted or painted on the star. A star poster may announce the meeting. The central feature of the decorations should be a very large star made of red or yellow cardboard. In the center paste one of the Christmas pictures, "Holy Night," "Annunciation to Shepherds," "The Nativity" or "Magi and the Star." In each of the five points print names of some mission fields, and paste pictures showing work being done there. Make the singing of Christmas carols one of the features of the program. Have both an Old and a New Testament Bible reading. Let the members of the school or society have part in arranging program by searching for verses of prophecy referring to the Star.



How to Make a Christmas Star

- (1) Cut a square of paper.
- (2) Fold lower half up on to upper and crease—(see I).
- (3) Fold A to B and crease—(see II). Mark B one-third down on line X-Y.
- (4) Fold corner C forward to A and crease—(see III).
- (5) Fold corner D backward on line B-E and crease—(see IV).
- (6) Measure about one-third upon line E-B and mark F—(see IV).
- (7) Cut from F to D; open, using E for the center of the star.

Care must be taken to hold paper in one position while folding.

Directions and drawings by Maude Evelyn Bradley.

These may be printed on scrolls and read by members representing prophets. For the New Testament lesson, let a class or a group recite in concert Luke 2:8-17 and another class or group follow immediately by reciting Matthew 2:1-10. These Bible lessons may be recited by two individuals instead of groups if preferred.

One of the chief features of the program should be "The Five Points of Our Christmas Star." Begin it with a three minute talk by some missionary leader, who points to the Christmas picture in center of star and tells what the coming of Christ meant to all the world, emphasizing the fact that the angels' message when the first Christmas star shone, declared that the "good tidings of great joy" should be "to all the people." Give a few facts about those who have not yet heard and make clear that the greatest of all Christmas opportunities is the giving of the Christmas message to all those for whom it was meant and who yet wait in darkness for the light of the Christmas star.

The leader calls in turn for the five points of the Christmas star. Five boys or girls previously appointed and trained come forward and present the work being done, the need and the call of the mission fields, introducing their statement by "My point of the Christmas star goes to China,"

etc. All the mission fields should be grouped under the five points. The leader should interest the boys and girls in getting information about the points assigned to them and should shape the statements. While the boys and girls representing the points of the Christmas star remain standing round the star, have a group of the youngest children go forward and sing Luther's Cradle Hymn, "Away in a Manger." As they finish, have another group of children dressed in costumes of non-Christian lands go forward and sing to same tune the words given on page 877.

The offering for missions may be gathered by the children of non-Christian lands. The prayer should be that those who have seen the light of the Christmas star may carry its light into all the world, and the entire congregation should join in singing "Publish Glad Tidings" or "Jesus Shall Reign."

As soon as Christmas 1921, is past send an account of the plans and methods that were successfully used in your church to the editor of the BEST METHODS Department so that other churches may have the benefit of them for Christmas 1922.

HERE AND THERE METHODS

Suggestions of successful plans from workers in various churches

A North Carolina woman has found opportunity in necessity. In order opportunity in necessity. She organized a mission band which meets

while the parents are at Sunday school and has an interesting and interested group of children whose ages range from two to thirteen every Sunday afternoon.

An Illinois Sunday-school recently had a "Tract Sunday." A committee carefully selected a missionary leaflet for each member of the school. There were many stories for the little folks and some story leaflets, some fact leaflets and various other types for the older grades. Every member of the school went home with a leaflet to be read on Sunday afternoon. The bill was paid by the Sunday-school.

A woman who is widely known as a friend of students and who lives in a college town tries to arrange to have the students invited to some Christian home for that "first awful, homesick Sunday."

She says: "Missionary women who have comfortable homes do not realize what an asset is theirs. They may not be able to make speeches and conduct conventions but they can invite a student to have a cup of tea and a bit of home and talk over life problems and opportunities with results that may be more far reaching than those secured in a convention. The students here have 'sack suppers' and they need some one who has a home to which they are welcome to bring their sacks and where they can put all the sandwiches in a pile and the fruit in another pile while the hostess furnishes cocoa or coffee or a salad or something else that's 'homey.' The someone who furnishes that home will not likely have any trouble in lining up the students when mission study days come. I think God places people in college towns. I wanted to be a missionary and became a Student Volunteer, but in the providence of God my field is a college town instead of India. There is a wonderful opportunity there for enlisting students for missionary interest and service."

A Virginia Sunday-school recently added to its wall program in an impressive way. On the Sunday following the sailing of an exceptionally gifted young man, who was a member of the school, as a missionary to Africa, the boys and girls missionary organization of the Church presented his picture to the Sunday-school. Twenty-five of the children sang "Speed Away on Your Mission of Light" while the picture was being hung.

As soon as his picture was in place, the Junior Club composed of boys and girls fourteen to eighteen presented the school with an empty frame, inside of which was painted the words

**"For our next missionary.
Who will it be?"**

As this frame was hung opposite the one containing the picture of the missionary, the hymn "Send Me" was sung.

A member of the Young People's Society presented a framed question:

**"What are you going to do
with your life?"**

This was hung underneath the empty frame and the picture of the missionary who had sailed.

A member of the Women's Missionary Society presented the framed Bible verse:

**"Pray ye therefore the Lord, of
the harvest, that he send forth
laborers into his harvest.
Matthew 9:38.**

This was hung over the empty frame and then the special missionary feature of the program closed with the singing of "Publish Glad Tidings."

The influence was not closed with the service, however, for the picture and the pictureless frame and the question and the command remained constantly with the school.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 Fifth Avenue, New York City

THE RELATION OF MISSIONARY EDUCATION TO OTHER FORMS OF RELIGIOUS EDUCATION

By EMILY C. TILLOTSON, NEW YORK

Educational Secretary of the Woman's Auxiliary, Protestant Episcopal Church

The Christian Church is responsible for the spiritual education of its members. It has been said that "spiritual illiteracy is the greatest peril of organized society." If this is true of society at large, what of the Church? Does such illiteracy exist to any degree in the Church of today? If so, Christian educational leaders face a responsibility so grave that we may well pause to ask ourselves if we are properly discharging our great trust. Are we producing or are we likely to develop under our present methods, the well-rounded Christian so sorely needed in this troubled world?

Are religious educators putting the emphasis in the right place? Can the religious life be complete if it is not missionary-minded? Must not the missionary motive and aim, the desire for missionary service, be the heritage of every child and of every young person whether in or out of college? If so, those of us who are missionary educators must be prepared to face some significant facts. It is continually brought to my notice that children today are not getting the amount of missionary knowledge they should have. Only a small part, comparatively, of the time of the church school sessions is given over to missionary instruction. Enough attention is not being given to the production of attractive missionary material.

The programs of summer conferences are frequently weak on the missionary side. I attended lately a Religious Education Conference, a representative gathering, and listened

to most able papers and discussions, but I heard almost nothing of the part which missionary education should play in the achievements of the great purposes which were so well outlined. A curriculum for a Collegiate Department of Religious Education was suggested. It was carefully thought out as far as subjects and number of hours allotted to them were concerned, but a missionary subject was not among those listed. Perhaps missionary education was presupposed—an obvious thing too obvious to mention. But should it be? Should it not be in the forefront of any discussion of the religious education of any individual or group of individuals?

If missionary education is not reaching the membership of the Church (including children and young people) as it should, what is the cause?

One cause may fairly be said to lie in the fact that we have not progressed beyond the departmental mind; that we have not yet seen the educational necessity of the Church in terms of the whole.

The solution, at least a step toward it, is in the kind of united effort represented by words growing daily more familiar in modern life of which we are a part; viz., cooperation and co-ordination. A suggested plan might be somewhat as follows:

A cooperative committee might be made up of representatives from all boards or departments which have as one of their activities that of education, viz., missions, home and foreign; religious education; and social service (when that exists as a separate entity). The duty of such a committee should be to coordinate the various educational plans or programs so that when they reach the local church there shall be no confusion or overlapping.

This plan might be adjusted to fit the need of the local churches, which should have each its educational committee whose duty it would be to co-operate in the plans outlined by the committee mentioned above. Summer conferences would be affected by such a plan. When they are general in their character, curricula should be determined by a program committee on which different interests are represented.

Any presentation of the gospel in which the emphasis is not ultimately missionary is bound to result in the production (certainly in far too many cases) of a type of Christian who, no matter how real is his personal devotion to Christ, suffers from a spiritual blind spot which obscures from him the world-wide vision which it is the aim of all missionary education to give; and without which our labor is lost, but with which "Thy little ones go forth as the mighty."

DESIRABLE DEVELOPMENTS IN MISSIONARY EDUCATION

By T. H. P. SAILER, PH.D., NEW YORK
Educational Adviser of the Board of Foreign
Missions, Presbyterian Church in
the U. S. A.

One way of obtaining desirable developments in missionary education is to consider some of the most recent tendencies in secular education. Perhaps the most notable of these is the critical, pragmatic spirit which is unwilling to take traditional aims and methods for granted, but which subjects the latter to tests and reconstructs accordingly. It has been discovered that education is much more specific than was formerly imagined, that there is no general type which yields all benefits, but that for each desired result we must devise corresponding means.

In particular it appears that (1) the values derived from a given study cannot be transferred at par to other studies, but may suffer a heavy discount; (2) it is therefore well to concentrate on the subjects and parts

of subjects which are most needed, and make them our minimum essentials; (3) even when subject matter has been well selected, methods of teaching may be so abstract that students are not able to apply many things that they really know; (4) by certain scientific tests we can measure achievement and diagnose difficulties much better than by the current methods; and (5) the connection of work in school with the subsequent career demands much closer oversight than it has ever received, i. e., vocational guidance.

These things suggest that in missionary education we direct our training more specifically to the habits we wish to cultivate, that we formulate and concentrate on certain minimum essentials, that we devise tests of the missionary insight and attitudes of church and Sunday-school members. There are interesting applications along all these lines which there is not space here to develop. This article treats only some possible applications of vocational guidance to missionary education.

The factors in vocational guidance have been outlined as follows: (1) a survey of the world's work to indicate possibilities of achievement, and arouse interest in meeting great needs; (2) estimating the possibilities of usefulness of every pupil; (3) guidance in deciding on an occupation and re-choice if the first selection proves undesirable; (4) specific preparation for the function selected; (5) placement, getting individuals connected with definite jobs; (6) employment supervision, following up and encouraging those at work in meeting their difficulties; (7) modification of school practice, a reconstruction of our methods to meet the needs which these processes will discover; (8) an ultimate and gradual change of our whole economic environment, so that young people will have a better chance in life.

Possible missionary applications of these eight points are as follows: (1)

all Christians should survey the needs of the whole world before they choose their life calling; (2) the principal way of estimating every church member is by what he is good for in the way of Christian service; (3) we need to help our young people choose their callings and revise their choices from time to time. There are many missionary jobs in a local church which may not be life callings, but which will help both the worker and the work; (4) we need to give more definite training for these temporary and permanent lines of Christian and missionary service; (5) we must greatly strengthen our placement work, not merely exhorting people to do something, but introducing them to their jobs; (6) we need to follow up and supervise our workers, giving them encouragement and support; (7) if missionary vocational guidance were made a main aim of the Church, we should need some new educational machinery; (8) all this will impress us anew with the need for a reconstructed world.

PROMOTING MISSIONS

By WILLIAM A. HILL, NEW YORK

Secretary of the Board of Education,
Northern Baptist Convention.

Broadly speaking, we recognize at least two types of missionary promotion. One is highly organized, timed to the achievement of a great financial objective. It utilizes the more spectacular features of missionary work, is under the constant temptation to make use of high pressure methods, to indulge in inordinate publicity, and to emphasize certain facts out of proportion to their relative importance, for the sake of somehow reaching the objective in view. This type of missionary promotion, however important or successful it may be, is after all in the nature of an expedient, and one of the dangers attending this form is the need for readjustment without loss of power when the objective has been reached. While it is difficult to draw the line between mis-

sionary education and promotional education, there is always the danger lest missionary education be deprived of its largest and most effective service if its policies are controlled by financial considerations.

The other type of missionary promotion should be even more carefully organized, but it sets itself to a long range task, and builds its program upon foundations not subject to violent disturbance. It emphasizes the importance of the fact that the study method is as serious in acquiring missionary information as it is in acquiring secular information. It applies the principles of education to the missionary enterprise. The hortatory appeal and the inspirational address, so necessary on occasion, cannot continuously be offered as a substitute for a real acquaintance with missionary facts and literature. Nothing is more urgent in the life of our Christian communities at the present moment than a quickened sense of the importance of missionary intelligence if we are to secure and hold the attention and support of our larger constituencies for a program of world advance in Christian missions.

The first type of missionary promotion is calculated to deal largely with the present generation, and its methods are suited to that purpose. The other type of promotion is built for long range results, and must take into account the oncoming generations and the painstaking cultivation among our children and youth of a sympathetic and natural and normal attitude toward missions as inherent within the New Testament and necessary to the life of the world.

It is most unfortunate that there are so many persons who have to be converted twice; once to make them Christian, and once to make them missionary. We must somehow build our missionary education plan so that when a person is converted to Christ it will not be necessary later on to use high spiritual explosives to awaken in him an interest in missions. This means that our missionary promotion

must reach into the Sunday-school and young people's areas, and if it does it must be, first of all, educational.

What is the quality and extent of missionary education in the Sunday-school? Unless all signs fail, here is one of the greatest weaknesses in the missionary education within the local church. It seems to be true that missionary instruction has been regarded as secondary rather than primary in the Sunday-school scheme of education. The following is true in almost every Sunday-school. Missionary instruction is in inverse ratio to the regular lesson leaf instruction, and is so conducted as to produce a diminishing impression as the child grows into the adult. Beginning in kindergarten and primary, we have a maximum attention in time and materials; as we pass through other grades, we have decreasing attention paid to the subject. In many senior and adult departments it is entirely overlooked or ignored or forgotten.

The fact that sufficient missionary education was not given through the medium of Sunday-school instruction has led to the organization of other societies within the Church to supply proper missionary education. The growth of these organizations, which foster intensive mission study and reading courses, has justified their existence and they are now furnishing missionaries and denominational leaders.

How shall be built into our Sunday-schools the missionary program commensurate with the needs of the hour? Pastors, Sunday-school superintendents and assistants must recognize its primacy. Teachers' meetings should consider it as a vital and necessary Sunday-school objective. The Committee on Religious Education should aim to curriulate the subject in a more vital and concrete way.

The most neglected persons within the local church so far as missionary

education is concerned, are the boys and young men. According to the writer's knowledge, there is little being done for them in missionary education.

In a recent conference on missionary education the writer asked for a definition of a missionary church, and the answers were as follows:

The Missionary Church Should Have

1. A program of missionary education.
2. A missionary committee or department.
3. An interest in the entire Kingdom.
4. A missionary pastor.
5. The habit of praying for missionaries.
6. The visits of missionaries.
7. A missionary budget.
8. Missionary education in the Sunday-school.
9. Missionary education in the Young People's Society.
10. Missionary education for boys and girls.
11. Study classes for all church departments.
12. Missionary reading courses for all grades.
13. A missionary library.
14. A missionary magazine table.
15. Missionary programs.
16. A "missions" magazine club.
17. Missionary dramatic presentations.
18. Stereopticon missionary lectures.
19. A missionary room.
20. Delegates at summer conferences or assemblies.
21. Life service meetings.

Whatever the program is, and however it may be made to function, it seems clear that we should initiate a new campaign for the reading and study of our splendid literature. We have turned over to the magazine and the short story writer the responsibility for directing the reading of our boys and girls, and they are discharging this obligation well. Unless we are alert the life stories and their heroic appeal will cease to appear in our juvenile libraries.

Our hope for the future: "Give to our boys and girls a friendly acquaintance with the peoples of the world whom they will recognize as God's great family, and it will prove in later years a foundation for the great superstructure of world peace and Christian missions."

NEWS FROM MANY LANDS



NORTH AMERICA

Developing Lay Activities

A department of "Lay Activities" has recently been inaugurated in the Methodist Episcopal Church, with Mr. L. F. Bowen as Director, and with headquarters at 740 Rush Street, Chicago, Ill. This new form of service has been planned to make up for the decline in lay preaching and "class meetings," and to supply voluntary service in various branches of Christian work. Members of District Associations will pay dues of one dollar a year or more.

Need of the Magyars

THERE are at present fully 100,000 Hungarian Calvinists in the United States, who have splendid Protestant traditions. Scarcely half the number have been reached by Protestant churches, chiefly because many of the newcomers go at once to work in mines and steel mills, making them very difficult of access. The Magyars are, however, eager for the Gospel and will travel miles to attend church on Christian holidays.

The executive committee of the Presbyterian Conference on Magyar (Hungarian) church work in this country has issued a request that American Presbyterian churches do all they can to conserve the allegiance of Protestant Magyar immigrants, and make them feel that they are welcome in American Protestant churches. The Presbyterian Church maintains in whole or in part, thirty ministers for Hungarian churches, but a new form of work is needed—an itinerant ministry to work among miners and smaller groups where it is not possible to organize a church.

Solving the Race Problem

THERE are many factors pointing to better relationship between the whites and blacks of the South in the future. North Carolina's new anti-lynching bill is entitled "An Act to Promote the Due Administration of Justice and to Lessen the Crime of Lynching." It permits the judge holding the court in which an indictment is found to transfer trial of the case to another court without preliminary appearance of the defendant before him. Thus an accused Negro may not only be sent to a distant county for safe-keeping, but may remain there for unprejudiced trial without even a temporary return to the neighborhood of the alleged crime.

A colored matron has been appointed at the Recorder's Court in Atlanta, Ga., and the condition of colored prisoners has thereby been improved. Two colored public health nurses have also been added to the present force.

In Florida, the state university has opened its correspondence courses to Negroes and a number of free enrollments are open.

Missionary Voice.

Foreign Language Literature

A BUREAU of Information, operating as a clearing house for all foreign language literature for use in the Christianization of foreigners in America, has been established by a joint committee representing the Home Missions Council, the Council of Women for Home Missions and the Sunday School Council of Evangelical Denominations, three members from each. It is responsible for gathering the best available statistics of the work

done by the various denominations represented in the cooperating bodies and in keeping it up-to-date. The efficiency of its service, so far as statistics are concerned, depends upon the accuracy, completeness and availability of material from the various denominational Boards.

The files will include (1) Copies of all foreign-language literature (tracts and religious books) which could be secured, intended for the use of non-English-speaking neighbors, classified according to language and, so far as possible, evaluated by some reliable person for each group. (2) A card file of the foreign-language press in United States and Canada, both religious and secular, with information regarding each periodical. (3) Religious educational material in foreign languages. (4) A copy of all hymnals and song books in foreign languages.

Any one seeking the latest material regarding the history of any group, its customs, educational status, religion, etc., may apply to this bureau, 150 Fifth Avenue, New York City, Miss Amy Blanche Greene, Executive Secretary.

Home Missions—Then and Now

WHEN Bishop Tuttle first entered Denver, Colorado, June 11, 1867, it was on the "deck" of a stage coach, with a rifle resting across his knee as protection against the hostile Arapahoe Indians. When, June 10, 1921, fifty-four years later, he entered Denver, it was in a Pullman coach, and Rev. Sherman Collidge, a full-blooded Arapahoe minister, was there as the spokesman of civilization to welcome the visiting prelate.

The contrast was striking enough in itself as representing the triumphs of the Domestic and Foreign Missionary Society of the Episcopal Church, whose Centennial Anniversary is to be observed this year, but within the same month that this contrasting picture was being drawn in Denver, in cosmopolitan New York there was be-

ing consecrated as Bishop Suffragan of Liberia, the Rev. Theophilus Momolu Gardiner, who within this fifty-four years was born a member of the Vey tribe of native East Africans, spent his early boyhood in the jungle, but through the agencies of Protestant Episcopal missionaries was rescued from savagery and has now risen to the highest dignities of the Church.

The "Little House" of Denver

A DENVER City mission said to be the largest and best equipped in the United States, though it is called "The Little House," has fed and housed practically 100,000 persons in its seventeen years history. Its converts last year numbered over 1,000. Cleanliness and cheeriness are the impressions created by the general scheme of arrangement. On one side of the entry is a fountain of pure water; above it on the wall is the inscription: "Our Drink: If Any Man Thirst, Let Him Come Unto Me and Drink." And on the opposite wall: "Our Food: I Am the Bread of Life." Over the archway separating the entry from the audience room is printed the startling question: "Are You Half the Man Your Mother Hoped You'd Be?" The Mission furnishes food and quarters and care for the aged poor, the stranded tubercular traveler, the homeless of any sort. It maintains an employment bureau, a girls' rescue department, holds mothers' classes, and is organizing a Negro mission branch. Its present superintendent is Jim Goodheart, a convert of the Mission. *The Continent.*

Conference on Mormonism

A THREE day conference of ministers and missionaries at work in Utah met at Salt Lake City the latter part of August to discuss the half century of Christian effort among the Mormons. It was brought out in the conference that while the Mormon population has increased less than threefold since 1870, the non-

Mormon population is thirty times what it was in that year. The mission schools established in those pioneer days paved the way for the public school system, and while many of them have ceased to exist, others have developed into important educational centers and attract even more pupils from Mormon homes than from other homes. It was generally conceded that the Mormon Church as a dominant factor had lost control over a large number of its members, who in many cases have little respect for the leaders.

The influence of the late war on the Mormon Church is an interesting study. The church leaders have not changed their aims, and still hold that their church "is the only legal government in the universe." The young men who have returned from the front are loyal to the government as a legal authority.

The feeling that it is good policy to keep silent on Mormon evils was not endorsed, and the importance of telling the people the things about Mormonism which their leaders do not tell was stressed as a prime factor in all missionary effort among them.

Seminary for Negroes

THE Southern Baptist Convention has been for a number of years working out a problem for the colored Baptists. This effort had its beginning in Texas, where Bible Institutes were held for Negro preachers and Christian workers, and this led to the question of a seminary for colored men. A commission was formed to investigate and report, in collaboration with a like commission from the Northern Baptist Convention. As a result, a site was secured at Nashville, Tenn., and it is hoped that by the time the Southern Convention meets next May, the first building may be completed.

Texas School for Mexican Girls

THE Odell Kelly School for Mexican girls, located at Pharr, Tex., was opened in September. This is

the first Methodist school for Mexicans to be opened in this region, and it is expected to meet a real demand. Ten acres of land and \$25,000 were given for the school by George Kelly.

Canadian School of Missions

AS WE have already announced in our "Missionary Personals," Dr. J. Lovell Murray, for some years educational secretary of the Student Volunteer Movement, has recently gone to Toronto to become director of the Canadian School of Missions. This is a union enterprise, in which the general Foreign Mission Boards and Women's Boards of Missions, the theological seminaries of the Presbyterian, Congregational, Methodist, Baptist and Church of England denominations in Canada unite. There are those fifteen units in the Council which governs the institution. The plan is to unite in the preparation of the missionary candidates. The teaching staff will be composed of professors from the five theological seminaries, missionaries on furlough, pastors and Bible teachers. Correspondence courses will also be offered for those who cannot personally attend the school. The president is Principal Alfred Gandier, chairman of the Presbyterian Board of Foreign Missions. The work of this school will be described more fully in a later number.

LATIN AMERICA

Mexican Village Transformed

ABOUT fifteen years ago a young Mexican from the Pueblo Boys' School who was studying for the ministry was asked to visit Papalotla, a town of some 3,000 people, and to tell what he knew of the Protestants. Regular services followed in the home of the man who invited him, and before a year had elapsed the group of alert young men who attended were anxious to organize a church.

By 1915 the little church was well established, and its influence has spread to a dozen surrounding vil-

lages. Day schools are held in five of these villages.

At first there was opposition from the Roman Catholics, but the workers' lives have been so irreproachable and so helpful to the people that all opposition has ceased. The spirit of Protestantism is well established.

Sunday School Methods in Nicaragua

MODERN Sunday-school methods are in use in Central America. In Managua, Nicaragua, there are maintained a teacher-training class and a teachers' meeting; the first for general training in Bible knowledge, Sunday-school management, and the art of teaching; the second, for immediate preparation for the coming lesson, and for the betterment of the school. Both of these classes are well attended. It is a cause for rejoicing that the Sunday-school at Managua has doubled its attendance within the last year. A very substantial advance also has been made at Leon. Another interesting feature of the work in Nicaragua is the recent development of rural work which in other Latin American missions has been so successful. *Missions.*

EUROPE

Religious Interest Grows in France

SINCE the war, the number of students in the Catholic seminaries of France has increased until the great Paris Seminary has now the largest enrolment in its history. The various Protestant seminaries have likewise the largest enrolment in years. This indicates a revival of religious interest among French people. Protestant forces in France are increased by about 300,000 since the return of Alsace-Lorraine.

Changing Portugal

TWO representatives of the British Religious Tract Society, who recently visited Portugal, report many opportunities for evangelical Christian work. After the revolution in 1910 a strong anti-religious feeling set in. Jesuits and religious orders

were banished, but as yet no substitute has replaced them and the people are beginning to realize their need of a religion. Education has made very little progress. There is a compulsory education law but it is not enforced since legislation is never very far in advance of public opinion.

In Lisbon, with its 800,000 people, there are only about 300 Portuguese Protestants, but the circulation of Scriptures has multiplied three-fold in three years. The Y. M. C. A. publishes a paper called *Triangulo Vermelho* (Red Triangle) and the Tract Society puts out a children's paper, the only one published in Portugal.

Destitution in Poland

ACCORDING to a report just received from Rev. K. W. Strzelec, who is supervising the relief program of the American Baptist Foreign Mission Society in Poland, there are more than 200 places in a small strip of territory in eastern Galacia where the gospel is being preached in private houses by about fifty lay preachers. Mr. Strzelec visited this section recently and was appalled by the destitute condition of the people. The preachers are barefoot, one of them is totally blind, the people are nearly naked or at best clothed in rags, and hundreds of them are living in caves. The condition of the children, under these circumstances, is most pitiable.

Relief for Russia

THE famine in Russia, which is largely in the famine district, embraces ten governments, 600,000 square miles, 13,000,000 peasants and 2,000,000 townspeople. People and cattle must have a million tons of food and fodder, and 250,000 tons of seed are needed for winter and spring sowing, if a similar disaster next year is to be averted. Hundreds of thousands of Russian refugees suffering from the effects of famine and disease have been pouring into the Pinsk and Brest-Litovsk districts of White Russia, near the Polish frontier. Typhus,

cholera and other plagues will follow unless great care is exercised.

There will be no "drive" in the United States for relief of these conditions. All aid given will be forwarded direct through the American Relief Administration, headed by Herbert Hoover. The Allied Supreme Council is heartily cooperating with the United States in this humanitarian work.

AFRICA

Islam in Nigeria

DOCTOR MILLER of the C. M. S. Mission in West Africa sees a mighty wave of materialism swamping all the social, moral and religious landmarks of the country. Robbery and a loss of honor are dangerously on the increase. The Government of Nigeria, by its refusal to allow the purifying influences of Christian thought to come in with the inrush of material prosperity and its accompanying temptations, has precipitated the very thing it tried to avoid. At the present time a Christian missionary is not allowed to open a school or preach the Gospel in the principal towns of northern Nigeria. English has not been taught in the government schools. *C. M. S. Review.*

Catholic Activity in Congo

IN some parts of Central Africa the adversary of Christianity is not so much paganism, nor Mohammedanism as it is Roman Catholicism. The priests far outnumber evangelical missionaries and are very adroit in getting in their work first. When a Methodist mission was opened at Wembo Nyama, the natives were solemnly warned that all who went near it would be struck dead. They tell the people that they are their true friends and that the others will bewitch them.

A Striking Answer to Prayer.

THERE is a superstition in Gazaland that if twin children are allowed to live they will bring death

into the family. They are therefore destroyed at birth. The first appearance of twins in a Christian home at Rusitu, Gazaland, was in January, this year when twin boys were born to one of the native evangelists. The heathen relatives were utterly dismayed, and fled as rapidly as possible, but the mother of the thriving babies said: "May the Lord spare them to prove how foolish this superstition is." But a test was in store. The father developed an abscess in his ear, and weeks of suffering followed, with danger of a fatal outcome. The missionaries believed that "their extremity must be God's opportunity" and continued to pray and render such medical aid as they could. Finally, the crisis passed, and the father was restored to health.

Evangelical Christian.

Basel Industrial Mission

THE corporation, formed to take over the work of the Basel Industrial Mission so that its profits might continue to be devoted to missionary purposes, has held its first annual meeting. The transfer of assets in India has not been fully completed, so that the first report deals only with the enterprise on the Gold Coast, where the chief operations are carried on. The African trading business includes the purchase of native produce in cocoa and palm oil and kernels, and the sale of Manchester and Sheffield goods and provisions. The first year's work in Africa was not normal, owing to depression in trade and the need for thorough reorganization, but the outlook is most encouraging, and the development of the enterprise will be watched with interest.

MOSLEM LANDS

Mohammedan Converts Association

A UNION of converts from Islam has been formed in Egypt. These converts understand as no one else the difficulties of their position, and desire to help and stand by one another,—to "reprove and exhort"

each other and to make sure that only those who are truly worthy of Christ are recognized as belonging to them.

In the constitution of the association one article requires converts in Cairo to gather together at least one day a month for the deepening of the spiritual life. An annual three-day conference is also held. Another article says the association will welcome into membership all converts from Judaism. One sees great possibilities for good in this new brotherhood.

Missions by Aeroplane

DOCTOR ZWEMER, of Cairo, writing in the *United Presbyterian*, makes a plea for aeroplane service for missions. The British Government has now established one of the largest aerodromes in the world at Abukir, and the Egyptian papers of July, 1921, described a flight from Cairo to Bagdad in twelve hours. By steamship from Suez to Bombay, and trans-shipping there for Basra the journey occupies three weeks, or forty-two times as long.

Among the unfulfilled prophecies for world evangelism is the vision that John saw on Patmos of an angel "flying in mid heaven with an eternal gospel for the inhabitants of the earth, for every nation and tribe and tongue and people.

"With an airplane the missions of the Near East could be so closely related in case of any emergency that united action would be possible and the carrying of important dispatches, relief, funds for isolated workers, would be an everyday possibility.

"An aviator with an Egyptian assistant as mechanic evangelist or dispenser could, with headquarters at Heliopolis, make scheduled visits to new centers, carrying important mission dispatches or medical comforts, take patients to hospitals, survey and photograph districts. Best of all, he could distribute a large quantity of literature—in short, could do in peace time for the Kingdom of God what brave aviators did during the war."

Moslem Student Perplexities

THE following questions were asked by a group of students, chiefly Moslems, at a Y. M. C. A. meeting in Constantinople:

"How do you distinguish between the heavenly and non-heavenly religions, also among the philosophical roads?"

What kind of effects has religion upon social human welfare, also upon conservation of morality?

Where is the basis of high morality?

What philosophy do you find in the coming of prophets to the world?

When good persons do not get immediate satisfaction in this world, what satisfaction will they have in the Hereafter?

What does Christianity believe as to recompense for good deeds?

The whole humanity believe in the sacredness of the prophets, whereas some holy books speak against a part of the prophets. As this is a thing which cannot be put side by side with the merits of prophets, it seems that all these sayings are not true. In that case do such books not lose their sacredness?

According to the justice of God a man must not be responsible for the sins which another man commits; therefore, how would you explain the fact that all the men were held responsible for the sin which Adam had committed?

Some religions divide men into two parts, spiritual and physical; how may this be allowed from the human equality point of view?

Real Christianity orders men to treat one another with humility, kindness and softness. Why then are there but few Christians who do so? *Moslem World.*

INDIA

Apathy and Christian Progress

THE *Hindu Missionary*, founded by the late G. B. Vaidya, issues stirring appeals against Hindu apathy in the face of the steady progress of Christianity. Not long ago *The Hindu Missionary* had this to say:

The Hindus are every day being drained by millions and it is literally suicidal to allow this state of affairs to continue. The apathy shown by the Hindus towards their religion is simply shocking. Among them there is regeneration in politics. Even a Hindu boy of fourteen can talk of that subject; but in Hindu religion there is degeneration. The son of a shoemaker in England, for instance, can be a Prime Minister or can rise to any other high post. But is that the case in the Hindu religion? Can a son of a Hindu shoemaker ever

expect to be a minister? If he tries to do that he will be branded by the highest castes as a man committing the greatest possible sin.

Trouble in South India

RIOOTS are reported in the Malabar region of South India, on the western coast. The disturbance was started by the Moplahs, Mohammedans of Arabic descent, and arose from their intense hatred for Europeans and Hindus. British troops were called out, and reports say that 700 of the insurgents were shot by the troops, while many Hindus were slain by the Moplahs, a number of Europeans killed and about 100 of the troops were killed or missing. Close observers say that the widespread Indian Nationalist propaganda was equally responsible with the religious fanaticism.

Early in October a cable message from Calicut, South India, reported a serious uprising in Malattur of Moslems against Hindus. The rebels offer Hindus the alternative of death or Islam. If the Indians hesitate to choose, they are ordered to dig their own graves. If they refuse to embrace Islam they then are shot and dropped into their graves. Crops belonging to the Hindus have been confiscated.

CHINA

Growing Radicalism

A RECENT issue of the *Chinese Recorder* has a paper on "Modern Radical Thought Among Chinese Students," in which the condition of China is described as follows:

Governmentally, China is still disunited, with control in the grip of the strong fists. Individual responsibility is unknown; bribery and squeeze are bold. Economically, everywhere poor people die of unemployment, cold and hunger. With the increasing cost of living, the masses have not enough to buy salt, that necessity of life. Ignorance prevails; the laboring classes are exploited. Socially, the ancient conception of the family is disintegrating,

and marriage is becoming an increasingly unhappy relation to many. Women are oppressed and children neglected. On all sides one sees misery and discontent. As a result of such conditions, and the spread of Bolshevism in other lands, radical thinking has grown alarmingly among Chinese students. Christianity is being studied searchingly by those critical of all religion, and even among Christian students there is an apparent questioning of faith.

Helping Chinese in Peking

THE *Missionary Herald* contains an account of some of the social service activities carried on under missionary auspices in Peking.

Permission was obtained from the government to put up a few small buildings at the side of several streets as a shelter for jinrickisha coolies, waiting for their next job. Their work requires hard running, and often they contract pneumonia from being obliged to stand in the cold between jobs, while in a dripping perspiration. A committee sees that these buildings are warmed, and hot water is provided. Additional shelters of this kind are being erected.

There are two homes for old Chinese women, too feeble to support themselves, and most of them over eighty. They are bathed, warmed, fed and clothed as never before in their lives. A home for old men is also maintained. In other centers, women are trained to be seamstresses, and the work done is sold.

JAPAN—CHOSEN

How Japan Regards United States

DR. JAMES L. BARTON who has just visited Japan for the fourth time, reports a widely prevalent but groundless fear on the part of the Japanese that America is planning to attack them in the near future. He also says that the Japanese have no idea of attacking the United States. He believes that Japan would meet the United States more than half way in measures leading to the maintenance of friendly relations.

Shinto Sect in Disfavor

THE Shinto sect, *Omotokyo*, which has had such a phenomenal growth, is under strict surveillance by Japanese authorities. A great amount of their literature has been confiscated, and the leaders have been ordered to reconstruct the tomb of the foundress of the sect, an ignorant woman, as it was said to imitate too closely the tomb of the late Emperor.

Two of the leaders have been arrested for violation of the Press Law, one of whom first confessed that he himself wrote the famous "O Fude Saki" (i. e. the Bible of Omotokyo, supposed to have been written by the foundress when in trances) and that he deceived both himself and others, wishing to make money. Later he said that all these confessions were the work of an evil spirit. He describes a great struggle in his room between an evil spirit and his guardian angel or god, during which the former seized him (Wanesaburo) by the throat, which swelled up at once. After a time this same spirit, very angry but defeated by the god-spirit, had to get out of the room; and his form was visible as he went off—that of a man with a serpent's tail. Wanesaburo confesses, with apparent honesty, that he has burnt the greater part of the famous "O Fude Saki" himself, as he had come to look upon it as harmful "bacteria."

C. M. S. Review.

Rebuilding North Japan College

THE North Japan College, which was practically destroyed by fire in March, 1919, is now being rebuilt on the former site. Work on the dormitory was begun in April. It will accommodate about seventy-five students and will cost about \$16,500. The main building is going up on the old foundations, and a large quantity of salvaged brick is helping to reduce the expense. The new buildings will be practically fireproof, although the total will be over three

times as great as for the original plant.

Chosen Statistics

Area, 86,000 square miles.

Population, 17,000,000.

Occupations: The majority are industrious farmers.

Religions: Confucianism; Buddhism; Animism; Christianity.

The first Protestant missionary arrived in 1884.

The first convert was baptized in 1886.

Baptized Protestant Christians now number 200,000. *The Missionary Voice.*

Persecution and Progress in Korea

IN spite of the fact that Christianity has made such progress in Korea, to become a Christian involves, in many places, personal abuse and loss of position. Rev. George H. Winn writes that on a recent tour in Kyung Sang Province he found many who were suffering severe persecution because of their faith in Christ. A wife was abused and beaten by her husband for attending church, but the authorities would not interfere lest "family discipline" be undermined. A teacher in a government school who became a Christian was dismissed because all the pupils were in danger of becoming Christians.

Nevertheless, Christianity is spreading, and in more than one village the missionary was told that many of the people were ready to confess Christ if they could only receive a little more instruction.

The Present Situation

THE president of the Union Christian College at Seoul, Dr. O. R. Avison, writes from Seoul under date of July 19:

While the Koreans have not given up the idea of independence they do not look for it so soon as they did a year or two ago, and they are beginning to realize that the provisional government can do little more than propaganda work. They are consequently trying to work out their salvation by turning their attention to education, to participating in the rather limited measure of local self-government granted to them, and also to making representations to such a Commission as the Educational Investigating Commission concerning desired reforms in the existing educational law. The

chief obstacle to fuller cooperation is the distrust of the intentions of the Japanese felt by many influential people.

A more cordial feeling is shown by the Japanese Government officials as a whole towards the missionary body. The Governor-General, Baron Saito, has invited missionaries to his home several times. The Seoul Press announced that the policy of weeding out undesirable elements in the police force is being carried out, and the chiefs of police in Taiku, Syenchun and Wonsan at least have been changed. The government is also to be congratulated upon its appointment of a Christian, Mr. Hirai, as head of the department of Education and Religion for the province of Pyengyang, a large centre of Christianity. Mr. Hirai represented the Governor of the Province before the annual meeting of the Northern Presbyterian Mission and stated that the provincial government welcomed at all times the advice of the missionary body and aimed to cooperate with it. He also said that he was aiming to put a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity and know what it is.

Chosen, in general, seems to be getting back to normal. It is hoped that the government will continue its good work in putting a stop to torture and other abuses in the police system, in giving the municipal councils more power and the right to meet as frequently as similar bodies do in Japan; in giving employment to as many Koreans as possible in the various government services.

ISLAND OF THE SEA

Fire in Virgin Islands

A DISASTROUS fire at Herrnhut, Virgin Islands, on August 8, destroyed the greater part of the large Widows' House including Prayer Hall, in which the General Synods of the Moravian Mission have been held since 1789. Five families and about thirty widows who resided in the Home have thus been made homeless, though most of their belongings were saved. There was no loss of life.

The members of the Herrnhut Church were making plans for a worthy celebration of their 200th anniversary in 1922, and are in deep sorrow over their staggering loss.

OBITUARY NOTES

Bishop Lambuth of Japan

BISHOP WALTER B. LAMBUTH, the well known and beloved leader of the Methodist Episcopal Church, South, died in a hospital in Yokohama September 27. The Bishop was born in Shanghai, November 10, 1854, was educated in the United States, and in 1881 was appointed superintendent of the China Mission of his church. Later, he opened the Methodist Hospital in Peking and organized a medical department in the Methodist University. In 1886 Dr. Lambuth was appointed to the Japan Mission of his church. Later he was secretary in the home office of his missionary society. When he was elected bishop he was given jurisdiction over work in China, Korea and Japan. He was the author of several valuable books.

R. W. Thompson of Bulgaria

REV. ROBERT W. THOMPSON, missionary of the American Board since 1881, died in Samokov, Bulgaria, July 18. Mr. Thompson was born in Constantinople in 1851, was educated in the University of Edinburgh and Union Seminary, New York. During his forty years of missionary service he was located at three stations, Philippopolis, Constantinople and Samokov. The crowning work of Mr. Thompson's life was the revision of the entire Bulgarian Bible, every word having been completed before his life service closed.

James Cochran of China

REV. JAMES B. COCHRAN, an honored missionary of the Presbyterian Church in China for fifteen years, died August 31 in Plainfield, N. J., aged 46 years. Mr. Cochran was a graduate of Princeton University, and of Union Seminary, New York. In September of 1920 he was obliged to retire from active missionary work because of failing health.

THE MISSIONARY LIBRARY

The Thirteen Upanishads, translated from the Sanskrit, with an outline of the philosophy of the Upanishads by Robert Ernest Hume, M.A., Ph.D., professor of the History of Religions in Union Theological Seminary, New York, 8 vo., Oxford University Press.

The missionary, not to say the Christian scholar in every English-reading community is indebted to the author of this illuminating volume. It is not only a revelation of profound philosophical discussions and teachings of the sages of ancient Brahmanical thought in India, but also a most valuable contribution toward the need of the Christian Church in its immanent conflict with pantheism. To the missionaries in India and the Far East this book will be most welcome. The author well says: "No one can thoroughly understand the workings and conclusions of the mind of an educated Hindu of today who does not know something of the fountain from which his ancestors for centuries past have drunk, and from which he too has been deriving his intellectual life. The imagery under which his philosophy is conceived, the phraseology in which it is couched, and the analogies by which it is supported are largely the same in the discussions of today as are found in the Upanishads and in Saukara's commentaries on them and on the Sutras. Furthermore, although some elements are evidently of local interest and of past value, it is evident that the pantheism of the Upanishads has exerted and will continue to exert an influence on the pantheism of the West, for it contains certain elements which penetrate deeply into the truths which every philosopher must reach in a thoroughly grounded explanation of experience."

The salient ideas culled from the

mass of unorganized material contained in the Upanishads is here presented. After setting forth the place of the Upanishads in Hindu philosophy as "Compilations from different sources recording the 'guesses at truth' of the early Indians," the main teaching is discussed under the following general heads:

1. First attempts at the conception of a unitary world-ground *Brahma—The One*.
2. The developments of the Conception of *Brahma*.
3. The development of the Conception of the *Atman*, and its union with *Brahma*.
4. The realistic conception of the ultimate unity and the doctrine of illusion.
5. Idealism and the conception of pure unity.
6. The outcome on religion and on the doctrine of *Karma*.

The natural outcome of this bald pantheism was the destruction of piety. As a villager in India may be heard to say: "What one does or may cease to be done is done by Him (God). Nothing is done by the hand of man." Why pray? Why offer sacrifice? One can understand the havoc wrought by this dreadful philosophy. We see something of it in these days even in America, but such influences have always failed to reach the mass of the people. They know little about the philosophical teachings, hold fast to the popular idolatry and sacrificial rites with their hopes and fears. The Upanishads bear testimony to the doctrine of Karma and reincarnations. This doctrine of Karma led many to seek for salvation (i. e., freedom from birth and death and reincarnation) by good deeds, religious rites and sacrifices whereby they might at least for a while enjoy the bliss of heaven, or even of absorption into the being of *Brahma*. The

thought of an eternal life of sinless joy with God as a Heavenly Father is absent from these Hindu scriptures. Even the hope of the Prasna Upanishad, 1.10, "that they who seek the Atman by austerity, chastity, faith and knowledge...they do not return," only means that they have finally escaped from the thralldom of transmigration by being absorbed into God. This is the Nirvana of Buddhism. Thus we see the outcome of this Pantheistic teaching in the religious life. Man's chief end is to glorify himself, to save himself.

Our author concludes his discourse on the philosophy of the Upanishads by urging all scholars interested in India's future to make a serious study of the Upanishads. "There will be found by the sympathetic reader throughout these thirteen principal Upanishads the records of that eager quest which India has been pursuing through the centuries, which is tersely expressed in the Brihad-Aranyaka Upanishad in its first division (at 1, 3, 28) :

"From the unreal lead me to the real,
From the darkness lead me to the light,
From death lead me to immortality."

Natives of the Northern Territories of the Gold Coast. By A. W. Cardinall. 158 pp. \$6.00. E. P. Dutton and Co., New York.

The author, in his preface, refers to the saying, "The savage does not understand the thoughts of civilized man, and few civilized men understand the thoughts of the savage." Notwithstanding the fact that Mr. Cardinall disclaims being one of the few to understand the thoughts of the savage, his book reveals, not only a close observation of the tribal customs, but also a very clear penetration to the inner thoughts of the African mind. He gives a clear account of the traditional history and customs of the Gold Coast peoples, but the book is even more valuable in the description of the way in which these customs are interwoven with all the thoughts and activities of the people, not as mere cruelties or devilry, but having their source in religion, reverence, devotion and worship.

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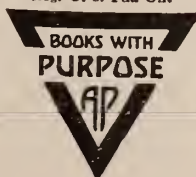
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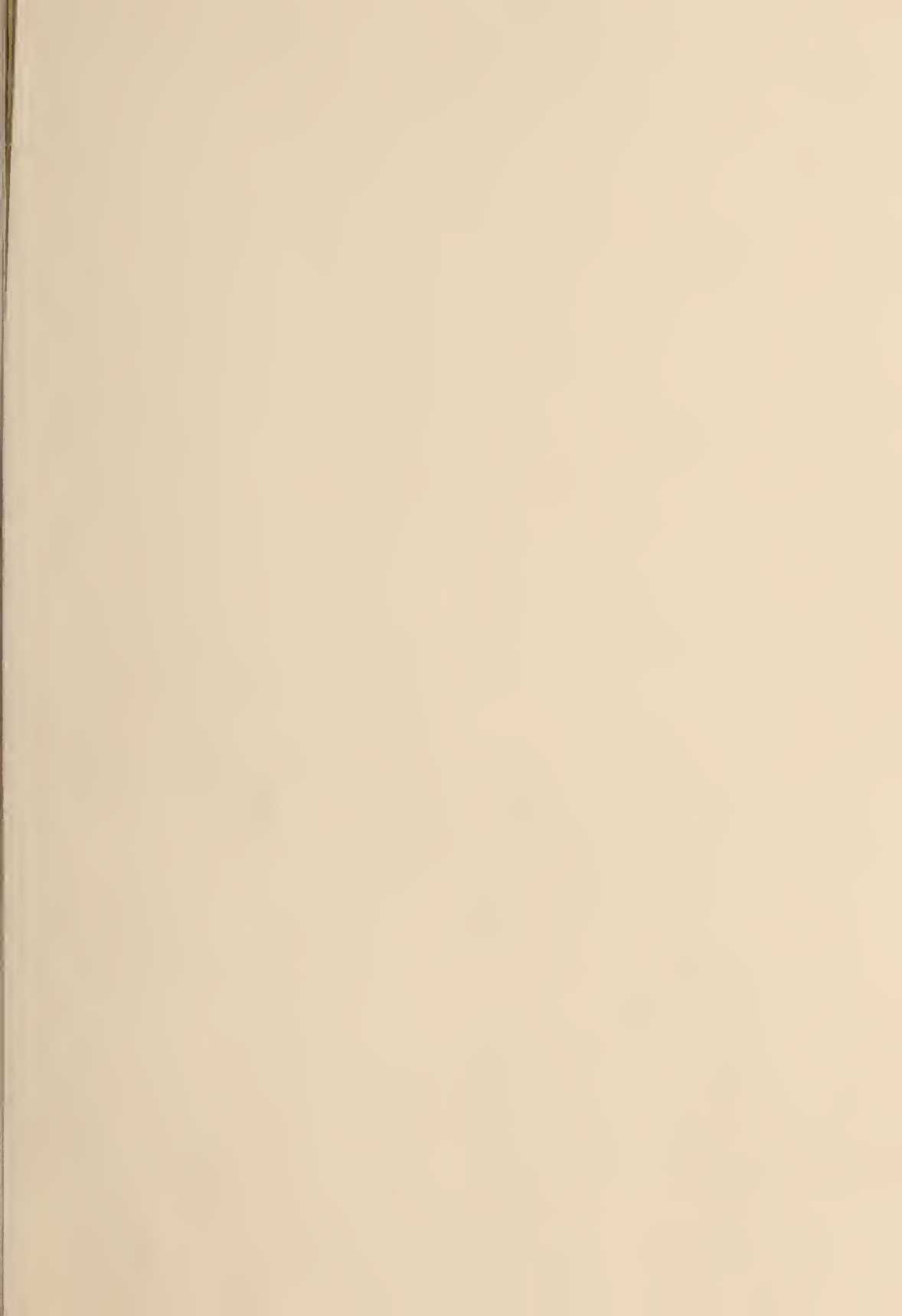
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